Collected Theosophical Articles

by Rama Prasad

Compiled by Iamlichus

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Rama Prasad

Rama Prasad was an Indian Theosophist and Sanskrit scholar. He had a Master of Arts degree and was a pleader (attorney) from Meerut, in the state of Uttar Pradesh. He was President of the Meerut Theosophical Society[1] and was listed as a member of the Advisory Council to the Theosophical Congress held at the World's Parliament of Religions in 1893.[2]

Colonel Olcott mentioned visiting Rama Prasad in 1883: "From Delhi the programme took me to Meerut, the home of that gifted young Hindu lawyer, Rama Prasad, whose work on Nature's Finer Forces made him known, some years later, to the whole Theosophical reading public, the world over."[3]

"Nature's Finer Forces"

Rama Prasad is best known for a series of articles published in nine parts in the *The Theosophist* under the name "Nature's Finer Forces" in 1887-1889, and for the book ***The Science of Breath & the Philosophy of the Tatwas*** that was based on those articles. His translation of an ancient Sanskrit text gives a very detailed view of the nature of breathing and the tattvas (elements of reality, in classical Samkhya Hinduism). The author emphasized the scientific nature of traditional Indian religious thought. These writings were quoted extensively in other works, and became highly influential.

After the Esoteric Section of the Theosophical Society was officially formed on October 9, 1888, Madame Blavatsky wrote about the practice of concentration and its inherent dangers. While she valued Rama Prasad's translation, she indicated that he was a Sanskrit scholar rather than an occultist and that practices described in his work could only be applied with great caution:

> In the Book of Rules I advice students to get certain works, as I shall have to refer to and quote from them repeatedly. I reiterate the advice and ask them to turn to The Theosophist [Vol. IX] of November, 1887. On page 98 they will find the beginning of an excellent article by Mr. Rama Prasad on "Nature's Finer Forces."* The value of this work is not so much in its literary merit, though it gained its author the gold medal of The Theosophist - as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Rama Prasad is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His Essays are almost entirely based on Tantra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is simply the object with which it is practiced, and that of secondary importance, the nature of the agents and ingredients used for the production of phenomenal results, the line of demarcation between the two is very, very thin. The danger is lessened only by the fact that every occult book, so called, is occult only in a certain sense; that is, the text is occult merely by reason of its blinds. The symbolism has to be

> thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous Saivagama, on which "Nature's Finer Forces" is based, "is nowhere to be found in complete form," as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven in esoteric teachings...
>
> **Footnote**: The reference to "Nature's Finer Forces" which follow have respect to the eight articles which appeared in the pages of The Theosophist [Vol. IX, November, 1887; February, May, June, August, 1888; Vol. X, October, November 1888; March 1889], and not to the fifteen essays and the translation of a chapter of the Saivagama, which are contained in the book called Nature's Finer Forces. The Saivagama in its details is purely Tantric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade a member of the E.S. from attempting any of these Hatha-Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Raja-Yoga. Beware, I say.[4]

The Hermetic Order of the Golden Dawn also incorporated elements of Rama Prasad's work in their teachings. "Several members of the Golden Dawn back in the early days of the Order were also members of the Theosophical Society... The base knowledge of the Tattwas was primarily derived from the Theosophists who derived their knowledge of the Tattwas primarily from Rama Prasad. This Indian guru is the author of the acclaimed work titled "Nature's Finer Forces," a book on the subject of the Tattwas which was written as a result of much interest of his previous essays published in *The Theosophist*.[5]

Rama Prasad's work may have also influenced the three anonymous writers of *The Kybalion*, "if for no other reason that The Kybalion's author choosing to mention the use of the term "Nature's Finer Forces" when talking of seven sub-planes of the Plane of Energy.[6]

In yet another instance, Hamilton Gay Howard wrote in the *Metaphysical Magazine* excerpting from a newspaper, the *Pittsburgh Dispatch* "an English translation of a very old tantric work from the original Sanscrit, by the Hindu pandit, Rama Prasad." He went on to describe enthusiastically Rama Prasad's writings on "such things as the interstellar ether; its general properties and subdivisions; the laws of vibration; the circulation of the blood and of the nervous fluid; the nervous centres and the general anatomy of the body; the rationale of psychometry and of occult phenomena, and a good many other things of which modern science as yet knows little or nothing."[7]

Other writings

The Union Index of Theosophical Periodicals lists 77 articles by or about the name Rama Prasad (http://www.austheos.org.au/cgi-bin/ui-csvsearch.pl?search=Rama+Prasad&method=exact). He wrote mostly for *The Theosophist* and *Lucifer*, but some articles were reprinted in *Le Lotus Bleu* and *The American Theosophist*. He seems to have been actively writing from 1884-1908. Serialized writings include:

- **"Nature's Finer Forces" in 9 parts, *The Theosophist*, 1887-1889.**
- **"The Prophecy of the Bhagavata as to the Future Rulers of India"** in 2 parts, *The Theosophist*, 1890.
- **"Karma and Reincarnation as Applied to Man"** in 5 parts, *Lucifer*, 1891-1892.
- **"Astrology"** in 5 parts, *The Theosophist*, 1891.
- **"Wisdom of the Upanishads"** in 7 parts, *The Theosophist*, 1893.
- **"The Sankhya Yoga"** in 3 parts, *The Theosophist*, 1894.
- **"Thoughts on the Bhagavad Gita"** in 4 parts, *The Theosophist*, 1895-1900.
- **"The Problems of Vedanta"** in 2 parts, *The Theosophist*, 1899.
- **"Self-Culture of the Yoga of Patanjali"** in 15 parts, *The Theosophist*, 1906-1907.
- **"The Date of the Bhagavad Gita"** in 3 parts, *The Theosophist*, 1908.

His first book was a recasting of the "Nature's Finer Forces" series. These are all the known books:

- ***The Science of Breath & the Philosophy of the Tatwas***. London: Theosophical Publishing Society, 1890. This was a compilation and expansion of "Nature's Finer Forces" and other writings. The Preface signed by the author is dated November 5, 1889, in Meerut, India. Available at RainbowBody.com (http://www.rainbowbody.com/asana/NaturesFinerForces.pdf), HolyBooks.com (http://www.holybooks.com/science-breath-philosophy-tatwas/), and Scribd.com (http://www.scribd.com/doc/141911726/Natures-Finer-Forces-Rama-Prasad). Another edition, revised by G. R. S. Mead, was published in 1894 and is available at Hermetics.org (http://www.hermetics.org/prasad.html). A 1907 reprint is a University of Alberta (http://ebooks.library.ualberta.ca/local/thescienceofbrea00raamuoft) and Internet Archive (https://archive.org/details/thescienceofbrea00raamuoft).A third edition was released in 1933 by Theosophical Publishing House, and other editions, including French and German, have followed.

- ***True Hinduism, First Steps in the Yoga of Action*** Vasanta Press, 1909. This work is not widely available. It was mentioned in a footnote of *The Moral And Political Thought Of Mahatma Gandhi* by Raghavan N.Iyer, Oxford University Press, Madras, 1979, and the British Library has a copy.
- ***Patanjali's Yoga Sutras,with the Commentary of Vyâsa and the Gloss of Vâchaspati Misra***. Allahabad, Pub. by Sudhîndranâtha Vasu, from the Pânini office, 1910.
- ***Dharmasiksa-Patri.***. India: Srisitaramamudranalaye, 1930. 64 pages. Note: This might be a different Rama Prasad.
- ***Self-Culture, or, The Yoga of Patanjali***. Adyar, India: Theosophist Office, 1907. 224 pages.
- ***Rasendrapurana: Bhasatikasahita***. With Gangavisnu Srikrsnadasa. Mumbai: Kalyana, 1926, 1983. Written in Sanskrit.

Notes

1. Rama Prasad, "Nature's Finer Forces", *The Theosophist* 9.2 (Feburary, 1888), 275.

2. *The Theosophical Congress Held by the Theosophical Society at the Parliament of Religions, World's Fair of 1893, at Chicago, Ill., September 15, 16, 17: Report of Proceedings and Documents*. (Madras, India: Theosophical Society, 1893), 11. Available at Google Books (http://books.google.com/books?id=mTcVAAAAYAAJ&pg=PA11&lpg=PA11&dq=Rama+Prasad+theosophical&source=bl&ots=TNGr2BxLKX&sig=xrSSj4KTOQkJnxYAju796HJx-HQ&hl=en&sa=X&ei=KKdjU9vSFo2RyATJ4YD4DA&ved=0CFUQ6AEwCDgK#v=onepage&q=Rama%20Prasad%20theosophical&f=false).
3. Henry Steel Olcott, *Old Diary Leaves, Third Series (1883-87)*, Chapter III, page 34. Available at Theosophical Society in The Philippines web page (http://www.theosophy.ph/onlinebooks/odl/odl303.html).
4. "Is the Practice of Concentration Beneficent" *Collected Writings* XII (Wheaton, IL: Theosophical Publishing House, 1980), 603-604. Available at KatinkaHesselink.net. (http://www.katinkahesselink.net/esinstr3.htm#top)
5. "Introduction to the Tattwas" at GoldenDawnPedia.com (http://www.goldendawnpedia.com/LiteraturePages/Misc/introTattwas.htm).
6. "History of the Kybalion" blog post, October 7, 2009 in The Occult Library (http://occultlibrary.info/history-of-the-kybalion/).
7. *The Occult Revival in America* [1] (http://world-news-research.com/occultrevival2.html)

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1. Nature's Finer Forces, Parts 1-9

*The Theosophis*t, v.9 (November 1887)
thru v. 10 (March 1889)

NATURE'S FINER FORCES, THEIR INFLUENCE ON HUMAN HEALTH AND DESTINY.

IN a small book containing the ninth chapter of an ancient Sanskrit work called "Sivagama," we find facts and theories which coincide in a remarkable way with the theories and discoveries of certain modern scientific men. These facts relate to such subjects as chromopathy, sarcognomy, psychometry, and the like. This "Sivagama" is nowhere to be found in a complete form; the available portion is written in the usual style of books ascribed to Siva. Parvati, wife of Siva, asks the god: "My lord, be kind to me, and give me some information as to how this universe has come into existence, how it is sustained, and how it disappears."

The god answers adopting the well-known, or rather very little known, theory of the five *tatwas* of Sanskrit philosophy. "The universe is made out of the *tatwa*, it is sustained by the *tatwa*, and it disappears into the *tatwa*." In other words, this *tatwa* is the substance out of which the universe is formed; it is the power by which it is sustained, and the disappearance of the world is but a change of state.

The highest, the finest source of all power, is the divine principle. From it comes *Akasa*, the ethereal principle, and the other four *tatwas*, all becoming grosser the further they descend. The *tatwas* are five in number; *Akasa* (ether), *Vayu* (gas), *Tejas* (heat), *Upas* (liquid), and *Prithivi* (solid). Babbit[*] groups the first and the third together. The reason for the Sanskrit division will be seen further on. Everything in this universe is made of these five *tatwas*, the difference of proportion producing the variety of nature. The *tatwa* peculiar to each thing always pervades a certain space around that thing, it has the negative power of making itself known, seen or felt, and bringing itself in many ways into connection with the soul. This is simply another way of saying that "All objects radiate their peculiar aura" (*Health Manual,* p. 52).

These *tatwas* have different colours. This portion of our subject lays down the principles of the modern science of chromopathy. The following are the five colours of these *tatwas*: (*a*) *Akasa* is black, or to speak more accurately, it has no colour of its own, (*b*) *Vayu* is blue, (*c*) *Tejas* is red, (*d*) *Prithivi* is yellow, (*e*) *Apas* is white. Thus the first may reflect all seen separately, or one or more, the last reflects the whole of sunlight. Between these three lie the three elementary colours of the solar spectrum—the blue, the red, and the yellow. The intermixture of these *tatwas* in different proportions, gives rise to many secondary *tatwas*, as they may be called, each having its characteristic colour, such as violet, indigo, purple, and so on.

A yogi can see these colours emanating from every object, animate or inanimate. A yogi of natural capacity is called a *sensitive* by Reichenbach. Anybody, however, may come to see them by practice.

The human body is made up of these five *tatwas* just as the whole universe is. Here the five *tatwas* may be said to exert alternate influence at regular intervals of time. The health of the human body depends entirely on the retention of the proper balance of these five forces. One of the signs of the manifestations of any one of these is its colour. The prevailing colour of the moment is seen by a Yogi either by shutting his eyes, or even in space, as we have seen above (see Babbit, page 54). Another indication is found in the human breath. The lungs work alternately each for a period of $\frac{60}{31}$ hours. During this time the breath has five changes. At one time it reaches to about the navel, about sixteen fingers' length from the nose; at another it reaches the end of the sternum, about twelve fingers; at a third we find it terminate at the middle of the sternum, about eight fingers; fourthly, at the chin, which is about four fingers from the nose; and fifthly, it terminates just above the upper lip, when it is scarcely felt coming out of the nose at all. Now these five states of the human breath correspond exactly and respectively to the five forces or colours mentioned above—the *Apas*, the *Prithivi*, the *Vayu*, the *Tejas*, the *Akasa*; or the white, the yellow, the blue, the red, and the black.

The *Prithivi tatwa* (the yellow) is somewhat heating in its nature, it gives perseverance and relish in enjoyment. It specially nourishes muscle, nerve-matter, skin and hair.

The *Tejas tatwa* (the red colour) is very heating in its nature. It causes hunger, thirst, sleep, colour of the cheek, and torpor.

The *Apas tatwa* (white color) is cooling in its nature, it gives richness, power and action to semen, blood,. fat, urine and saliva.

The *Vayu tatwa* (blue) has a somewhat cooling influence, it gives contraction, inflation, motion, energy.

The *Akas tatwa* has the qualities of all the other *tatwas*.

The following are the positions of the *tatwas* in the human body. The *Tejas tatwa* is placed in the shoulders, the *Vayu tatwa* in the navel, the *Apas tatwa* in the knees, the *Prithivi* in the feet, &c. The *Akasa* is placed in the head. This last, the ether or *Akasa tatwa*, the finest source of all human power, has the following peculiar qualities: 1. *Raja*, the desire to possess, from a belief of utility, &c.; 2. *Devesha*, the desire to repel; 3. Shame; 4. Fear; 5. Forgetfulness. These take on different colours from the prevalence of the other four *tatwas*. Suppose, for example, that fear is excited in a man, and that with this peculiar modification we have the concurrent prevalence of the *Vayu tatwa*. In such a case the man will at once run away from fear without staying even one minute to look behind. If, however, the concurrent *tatwa* is *Prithivi*, he will remain rooted to the spot notwithstanding his fears. Again, suppose we have '*love*' with the *Tejas tatwa* prevailing, that love will be ardent and uncontrollable, every means, fair or foul, will be taken for the speedy fulfilment of the desire. If, however, the *Prithivi* prevails instead of the *Tejas*, the love will be deep, abiding and pure.

The human head is thus the immediate source of all powers. Different parts of this great store-house of power are allotted to different qualities. The following is a description of this part of my subject on the authority of the Visramopanishat which I find quoted in this book. Suppose the figure below to be a diagrammatic section of the human head, by a plane passing through the fore part and the back part of the head. It is divided into eight parts with regard to the direction.

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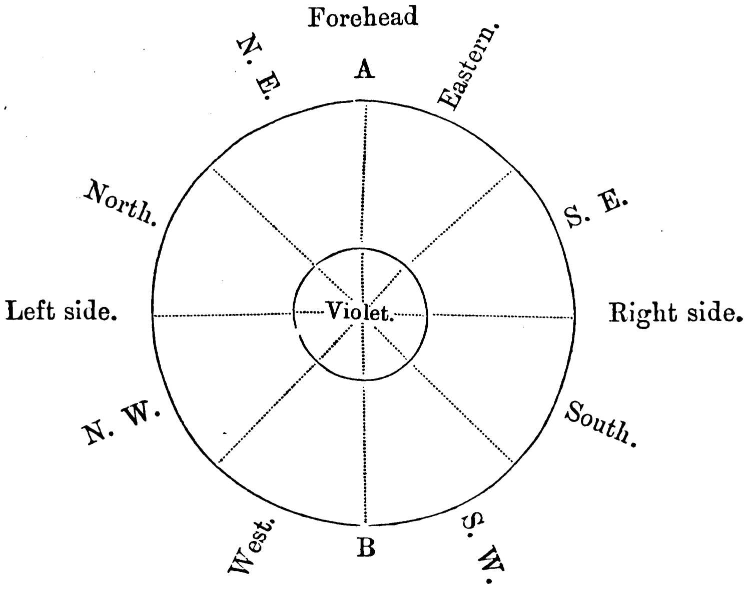
[*] Babbit, *Health Manual,* p. 19.



The dotted line AB roughly marks the division into the right and the left head. These two parts of course correspond with the right side, and the left side of the human body, and here lies the source of that power which makes the lungs work alternately and causes the change of the *tatwas*. Of this more hereafter. For the present we find it stated in that book: 1. The eastern portion (colour, white thermal) includes reverence, generosity, patience. 2. The south-eastern portion (colour, red) is the place of sleep, torpor, and evil inclination. 3. The southern portion (colour, black) is the seat of anger, melancholy, bad inclinations of a violent nature. 4. The south-west portion (colour, blue) is the seat of jealousy and cunning. 5. The western portion (colour, brown) is the seat of smiles, amorousness, and jocoseness. 6. The north-western portion (colour, indigo) is the seat of anxiety, restless dissatisfaction and apathy. 7. The northern portion (colour, yellow) is the seat of enjoyment, love, imagination. 8. The north-eastern portion (colour, white) cooler than the other (the eastern) is the seat of pity, forgiveness, reflection and religion. 9. The middle portion (colour, violet) is the seat of knowledge and intellect, the reflection of the soul.

When a middle state, of *tatwas* passing from one to the other of these regions, gains prevalence, or one of these *tatwas* gets so strong as to destroy the proper balance of forces, diseases make their appearance.

The lungs, as we have hinted above, work alternately. The right side of man has the following different names which denote one or the other of its qualities. 1. The Sun: this name denotes that the right side of man is hotter than the left, we may also call it positive. 2. *Siva,* showing that the right side has the male principle. The colour of this side is dark red.

The left side of the human body is called 1. The Moon, it is cooler than the other. 2. *Sakti,*—it is the female principle. The colour of this side is white.

From this it appears that the male sex is the right side, the more thermal and the more positive of the two sexes, white (the female sex) is the cooler, the negative, and the left side of the two.

The five *tatwas* have their play in both these parts, but the inharmonious play of the two lungs is as well the cause as the indication of many diseases.

We may now mention the times and periods of the action of the different lungs, using the terminology explained above. The breath (*swara*) changes in the state of perfect health with the motion of the moon. The moon takes thirty days to complete its monthly course. Fifteen days of this period are known as the bright fortnight, and fifteen as the dark fortnight. During these two fortnights the moon travels once through the twelve signs of the Zodiac. Thus it remains in one sign for sixty hours. When the moon enters the sign Aries the breath comes in at the right nostril, and so with every odd sign of the Zodiac. When the moon enters any even sign of the Zodiac, the breath enters in at the left nostril.

The breath changes thirty-one times in each sign. Thus it remains for $\frac{60}{31}$ hours, or 1 hr. 56m'7·74" in either lung at a time.

If with the beginning of any solar day we begin with the sun or moon breath, as the case may be, we shall find that the sun will rise for three days in the same *swara*. Thus during 24 hours we have $\frac{24 \times 31}{60} = \frac{62}{5} = 12\frac{2}{5}$ changes. The thirteenth will always be the same as the first. After this we shall have the sign changed, and with it the breath will change also. If now, we have the following conditions:—*i. e.,*

1. During the moon's (bright) fortnight.

On the 1st, 2nd, 3rd days,		The moon-breath at sunrise and according to calculation during the rest of the day.
„ 4th, 5th, 6th „	...	The sun-breath at sunrise.
„ 7th, 8th, 9th „	...	The moon-breath at sunrise.
„ 10th, 11th, 12th „	...	The sun-breath at sunrise.
„ 13th, 14th, 15th „	...	The moon-breath at sunrise.

2. And during the sun's fortnight.

1st, 2nd, 3rd,	...	The sun-breath at sunrise.
4th, 5th, 6th,	...	The moon-breath „ „
7th, 8th, 9th,	...	The sun-breath „ „
10th, 11th, 12th,	...	The moon-breath „ „
13th, 14th, 15th,	...	The sun-breath „ „

Then will there be perfect health, so far as the breath alone is concerned.

If this coincidence of the commencement of sun or moon-breath on certain days is not complete, we may be sure there is something wrong in the human body. In the case of certain other coincidences which we may mention hereafter, the change is always for the better.

If the change for the worse is on account of the wrong prevalence of the moon-breath, the sun-breath is its antidote and *vice versâ*.

The person should, in such case, change the breath from one nostril to another.

We have seen that while in perfect health the human breath changes at regular intervals of time. Each of these two breaths coincides with the performance of certain special physiological functions. Thus the sun-breath coincides with the acid digestion of the stomach, the moon-breath with the alkaline digestion of the duodenum. In order therefore to produce perfect digestion we must take our food during the sun-breath. In fact, strictly speaking, we ought to begin taking our food with the beginning of the sun-breath. We ought to take about half an hour to eat, and the remaining hour and a half we should allow the stomachic digestion to go on. After this the undigested and unabsorbed portion of the food passes into the duodenum, and the next two hours are taken up in the complete digestion and absorption of the fatty part of our food.* This gives us about three hours and a half after eating. The unabsorbed portion of our food now passes into the large intestine, with the beginning of the sun-breath. This is the general course of digestion.

We have yet to point out that the five above-mentioned *tatwas* control still finer processes of these very important physiological functions. The general temperature of the stomach, owing to the sun-breath, sets up the action which dissolves the portions of the food into elements fit to be assimilated by the system. The *Vayu tatwa* acts specially upon the acid portions of the food; the *Agni* upon those portions which are hot to the taste; *Prithivi* upon the sweet; *Apas* upon the astringent; and *Akas* upon the bitter. These five tastes correspond with the five colours. During the play of any one of these *tatwas*, the system being in a state of sympathy with a particular taste, assimilates that portion of food to which the taste belongs. Thus during the play of *Prithivi tatwa* the system will assimilate especially the sweet portions of the food—the amyloids—and this will go to nourish bone, muscle, skin, hair, and nerve power. It will give us cheerfulness, perseverance, relish of enjoyment. The *Vayu tatwa* (blue colour) assimilates the acids, and this gives us action, motion, contraction and inflation or expansion. The *Apas* assimilates especially the *astringent* portion of the food, and this gives richness and strength to the semen, blood, food, urine, and saliva. The *Agni tatwa* specially assimilates those portions of food that perform in the economy of the system the function of producing hunger, thirst, sleep, &c., similarly the *akasa* has its own special functions. These are the functions which the different *tatwas* and breaths perform in the digestion and absorption of food, and in the nourishment of the different portions of the human body. It will now be easy to see how a change of these conditions must cause and indicate disease.

If we take food during the period of the moon-breath, or water and milk during the period of the sun-breath, the system will not be able to absorb them. The functions of the digestive tract will be impaired; the system will lack nourishment and decline. The undigested food will decay in the intestine and cause different diseases, such as dysentery, dyspepsia, diarrhœa, worms, and others according to the different degrees of deviation from the true state of the balance of the *tatwas*.

The hunger that we feel during the flow of the sun-breath is the natural and healthy sensation. During the play of each of the five *tatwas*, we feel hunger for the food having the taste corresponding to that *tatwa* if there is not present in the system material sufficient to satisfy this craving. Our desire for different kinds of food, for any special fruit, etc., is also caused by the prevalence of the corresponding *tatwas* in different proportions. If the instincts of the stomach have not been tampered with, this craving is the surest indication of the wants of the system.

The reader must bear this in mind, since we shall have occasion to refer to it when explaining how a *yogi* can tell what special thing a man may be thinking of at any time.

If we feel the sensation of hunger or an inclination for any gross edible substance during the moon-breath, we may be sure that disease is present. Such an inclination ought never to be gratified, since it is evident that such a state has been brought about by the presence of disease in some part or other of the system. To remedy this state of things, abstain from food while the state lasts. At the proper time take some food specially fitted to strengthen, or bring into its normal state, that part of the system which has caused this abnormal sensation. And at such a time, take water charged with the special colour fitted to bring about the above result. Take milk with some medicine conducive to the same end.

To remedy want of appetite: Lie down on the left side so as to reduce the flow of the sun-breath. Take a little water charged with the red colour. Let the sun-breath flow, if necessary in emergencies, even at times when it is not its turn to flow. Take light food, adding to it pepper, cinnamon, *piper longum*, and ginger. When it is variable, we must check the one state and bring about the other as noticed above. This will tend to establish an equilibrium.

Digestion, as we have seen, takes place in two places—in the stomach and in the duodenum. The former requires the flow of the sun-breath, the latter that of the moon-breath. When, with the food yet undigested, these conditions are reversed or varied, indigestion of a more or less serious character makes its appearance.

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* From this it appears that milk is digested during the moon-breath.

To remedy this: After taking the food, let the patient lie down on the right side for about the space of eight inspirations; then for about sixteen inspirations on the back; and then on the left side; so as to bring the breath into the right nostril. He must be careful that the breath flows out of the right nostril for about an hour and a half after eating. He must either remain lying on the left side, or sit inclined to that side with a cushion under the side. After this the moon-breath must be allowed or made to have its full course. If an uneasy sensation is felt about the digestive tract when the food is digesting, we may aid the process by taking from time to time small quantities of water, charged with the special colour that is wanted. If the tongue is parched and the saliva thickened, pure water will tend to restore the flow and will help insalivation very much. If sleep and torpor begin to creep in after eating, keep them back by taking water charged with the blue color, or mixed with ice; cool the shoulders, the knees and the nape of the neck.

Heart-burn is a sensation of heat at the pit of the stomach, sometimes felt also behind the breast bone. It is caused by the acid part of our food not having been properly digested. Acids are not digested properly when the *Vayu tatwa* has not full play.

The malady is sometimes caused by a too prominent play of the *Vayu*, so as to vitiate all the other *tatwas*, and render the stomach too acid. In this case one should avoid acids and excite the *Prithivi tatwa*. Take water charged with yellow when the *Vayu tatwa* begins to play, breathe hard, so as to bring the *Prithivi* into prominence. Take a little pure water, with some sugar in it.*

To cure vomiting and nausea: Try to keep the moon-breath flowing, breathe hard so as to have the *Prithivi* or the *Apas tatwa*. Tie your right arm above the elbow, and your right thigh above the knee with your handkerchief. Excite the *Prithivi tatwa* by rubbing the feet.

Diarrhœa and similar attacks are cured by keeping the moon-breath flowing.

RAMA PRASAD.

TETRAGRAMMATON.

"I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity"—(*Bacon.*)

IN the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopædia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful.

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* These things are to be taken in as medicine in small quantities. The *Agni tatwa* which causes these has its place in the shoulders.

which we "live, move, and have our being" than the scientist or philosopher, who, unable to wrest from Nature her secret, bows his head before the transcendent sublimity of the "Unknowable."

E. D. Fawcett.

(*To be continued.*)

NATURE'S FINER FORCES.

II.

Continued from page 104.

THE theory of the *tatwas* is so interesting that it is worth while to leave for a time the human body and take a trip into the universe. It will be interesting to trace, according to this theory, the development of man, and this investigation will, at the same time, lead to a better understanding of man himself.

The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: "In the *swara* are the Vedas and the *sastras*, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself." The proper translation of the word *swara* is the *current of the life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *atma* used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of, the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hansachara*, that is the motion of *ha* and *sa*.

This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

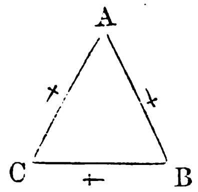
The book goes on: "It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power* (*Maheshwara*). The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence."

The *swara*, as I have already said, has two different states—the one is known in the animal creation as the sun-breath, and the other is known as the moon-breath. We shall, however, in the present stage of evolution designate them as positive and negative respectively. The two states make up, of course, *one* entire current of the life-wave, and the current comes back to the same point whence it started. The period of this current is known as the day and night of Brahma. The positive or evolutionary period is known as the day of Brahma or the Kalpa; the negative or involutionary portion is known as the night of Brahma, the *Maha pralaya* or *Vikalpa*. These nights and days follow each other without any break.

When the process of evolution began, this *swara*, this great power, threw itself into the form of *Akasá*, and thence respectively one after the other into the forms of *Vayu* (air), *Agni* (fire), *Apas* (water), and *Prithivi* (earth). It does the same when it enters the involutionary process.

To understand its action we must first examine the five modifications of *swara*. They are different kinds of vibrations. The auditory vibrations correspond to *Akasá*; the tangible vibrations correspond to *Vayu*; the visual vibrations correspond to *Agni*; the gustatory vibrations correspond to *Apas*; the olfactory vibrations correspond to *Prithivi*. The reasons for the adjectives I have bestowed upon these five kinds of vibrations will be seen further on. I shall first try to define the nature of these vibrations. The algebraical symbols for these five kinds of vibrations are respectively H (which means a cypher), P (the first letter of *pavana* a synonym of *Vayu*), R (which means fire), V (the first letter of *vari*, water, a synonym of *Apas*), L (earth). I may have occasion to use the symbols. The *Akasâ tatwa* (H) is said to move by fits and starts (*sankrama*). This means that the vibrations of this *tatwa* take place in the direction of its motion. The particles which are subjected to this motion return to their places along the path of their motion; it is not a motion of translation. The length of this vibration is one finger's breadth. The shape is spherical, which, represented on a plane, will make something like the ear. These vibrations produce in man the sensation of sound.

The *Tejas tatwa* (R) moves *upwards* from the direction of the wave, *i. e.*, in a direction at right angles to the wave. The range of this upward motion is four fingers' breadth.* It causes the phenomenon of expansion, and the sensation of sight. The shape of the R vibrations is said to be triangular.



The *upward* motion CA causes expansion, the motion AB gives the forward impulse; along BC the particle returns to the same or symmetrical position.

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* It is to be remembered that these figures hold good on the plane of human existence alone.

The *Vayu tatwa* (P) moves in curves. This causes what is called *shivering* motion. The range of its vibrations is eight fingers' breadth. The P vibrations produce the sensations of touch; they may produce both cold and heat. The shape of the P vibrations is said to be spiral.

The *Apas tatwa* (V) moves downwards or rather inwards. This direction is the reverse of the motion of the *Tejas tatwa*. It causes the motion of contraction. The range of the V vibrations is sixteen fingers' breadth. The shape of these vibrations is said to be semi-lunar above or below the line of the wave. These vibrations cause taste.

The *Prithivi tatwa* (L) moves in the middle. The direction of this *tatwa* is a combination of the directions of *Agni* and *Vayu*. The shape of the vibrations thus becomes a quadrangle. The range of these vibrations is twelve fingers' breadth. These vibrations cause smell.

We have spoken of these five modifications of the great Power as if they caused the five sensuous sensations separately. Certain *minima* of each however, enter into the composition of all of these, and thus each of these *tatwas* has a colour, a taste, a smell, a peculiar sound, and a peculiar touch.

Thus, H has all colours, taste, touch, taste, smell confused.

P is blue in colour, acid in taste, cold to the touch, has spiral motion and light sound.

R is red in colour, hot in taste, very hot to touch, has rotatory motion and light sound.

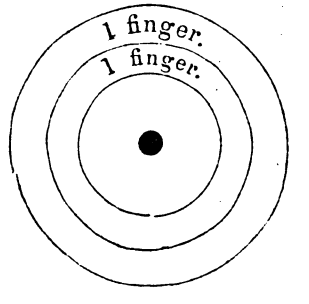
V is astringent in taste, white in colour, has rapid motion, is heavier in sound than L, and cold to the touch.

L has yellow colour, a sweet taste, slow motion, heavy sound, slight heat.

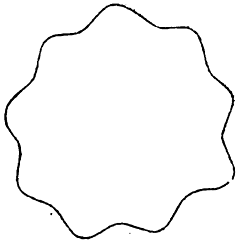
The periods taken by these five forces have the following ratios;

$\frac{50}{L.} : \frac{40}{V.} : \frac{30}{R.} : \frac{20}{P.} : \frac{10}{H.}$.

The order of their motion is respectively P, R, L, V, H. H comes between the positive and negative currents, and my teacher tells me that H comes after every *tatwa*, and that each *tatwa* takes its start from the same elementary state. H, for example, moves in this way,



This is the primary state, and succeeded by every *tatwa* and succeeds every *tatwa*. This is at first thrown into spirals. This is the *Vayu tatwa*.



The second time it is thrown into the triangular form of the *Tejas tatwa*. The third in order is the *Prithivi*, and the fifth the *Apas tatwa*. The action of these forces on the infinite expanse of undifferentiated matter, has brought into existence the innumerable suns which adorn our heavens, as well as the planets which revolve round these suns, and the moons which belong to these planets.

When in the beginning of the present day of Brahma the *Vayu tatwa* came into action (I shall presently try to give the period of its reign), that part of the heavens which is occupied by the following lunar mansions took form, and the stars contained in these mansions assumed individuality.

1. *Visháká*; 2. *Uttaraphalguni*: 3. *Hasta*; 4. *Chitra*; 5. *Punnarvasu*; 6. *Ashwini*; 7. *Mrigshirsha*.

During the course of the *Tejas tatwa*: 1. *Bharani*; 2. *Krittika*; 3. *Pushya*; 4. *Magha*; 5. *Purvápháلguni*; 6. *Purvábhádrapada*; 7. *Swati*.

During the course of the *Apas tatwa*: 1. *Purváshádha*; 2 *Shleshá*; 3. *Mula*; 4. *Ardrá*; 5. *Satabhisa*; 6. *Uttarábhadrapada*; 7. *Revate*.

During the course of the *Prithivi tatwa*: 1. *Dhanishta*; 2. *Jyéshta*; 3. *Anunradha*; 4. *Sravana*; 5. *Abhigit*; 6. *Uttaráshadha*; 7. *Rohini*.

Before going further in this direction, it will be necessary to calculate the periods and sub-divisions of those periods during which each *tatwa* may be said to have the mastery. I cite Manu for the divisions of time.

18 nimesa (twinklings of the eye) make one *Káshttá*.
30 Ká ... ... Make 1 Kalá.
30 Ká ... ... 1 Muhúrta 48 m.
30 M ... ... 1 Day and night = 24 hrs.
30 D and N ... ... 1 Month (Day and N. of the Pitris)
12 Months ... ... 1 year (Day and N. of the Devas).
12,000 years of the Devas or 360 × 12,000 Solar years. } = 1 *Chaturyugi* (four *yugas*.) Satyayuga, Kaliyuga, Tretayuga, Dwaparayuga)
12,000 C. ... ... 1 Daivayuga.
1,000 D. Y. ... ... 1 Day of Brahmá.
1,000 D. Y. ... ... 1 Night of Brahmá.
1,000 Y. of Brahmá ... 1 Day of Brahma.
... ... 1 Night of Brahma.

Here we see in the first place that the nights all through this division are sacred to the negative current, the lunar breath, and the days to the positive current, the solar breath. It is also to be noted that the six months of a year when the sun remains in the northern hemisphere constitute a *day*, and when he travels through the southern hemisphere, a *night*. Similarly the black and the bright fortnight of a month. During each of these period the *tatwic* current travels on. Each of these *tatwas* pervades one place for the same time. Some time is taken by the *sandhis*, the joining points of two *tatwas*. Thus during the day of Brahma each *tatwa* takes about 200 yugas of Brahmá, and 200 yugas are divided among five *sandhis*, thus making the period of *akasá*. Coming lower down, during the sway of Brahmá, each *tatwa* takes 28,800,000 years, and each *sandhi* about 5,720,000 years. Lower still, each year takes about 26 days and some hours for each *tatwa*. Similarly coming further and further down, we have in human life the duration of half *muhurta* for each *tatwa* at a time, the period of *akasá* being completed in the *sandhis*. Similarly the duration of the positive and negative breath in human life is about 2½ *muhurtas*. This equals two hours, which is nearly what was given before, the two or three minutes being omitted in these vast calculations. It may be interesting and instructive to remark that in the scale of life we go yet lower down, and do not make a pause at man. There are forms of life (even in man himself) whose period of existence is fulfilled in one *nimesha*, the positive and negative currents both being completed in that short space. The divisions of time may yet be carried further, until beginning with Infinity, we end in Infinity itself. The tail of the serpent finds its place in its own mouth.

The current of these *tatwas* passes on in a circle. This means that the whole limitless expanse of infinite matter is not subjected to one force at once. The current of each *tatwa* agitates one portion, and as it vacates its place by onward advancement, its place is taken by its successor; or, we may understand it in another way. Let us take these *tatwas*, pervading the whole expanse of matter one at a time, the other succeeding it in the sphere of infinity. We shall then for clearness have to give different names to these *tatwas* in their superior and inferior capacities. Thus, Brahmic *tatwas* are those *tatwas* which run their courses during the days and nights of Brahma. We may call them *B. T.*, and the different modification, BL; BV; BR; BP; BH. The duration of each of these *tatwas* is, as we have seen, the 200 yugas[*] of Brahmá. The other, and one grade lower, class of *tatwas* are the *tatwas* of *Brahmá*. We shall call them Br. T.; and Br. V., Br. L., etc. This takes about 24,800,000 solar years. Thus we see that during the course of one B. T. many courses of the fine Br. T.'s take place.

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[*] One day and night of Brahmá = 360 × 288,000,000 ... Solar years.
One month ... ... = 360 × 8,640,000,000 ... Solar years.
One year ... ... = 360 × 103,680,000,000... Solar years.
One yuga ... ... = 360 × 41,472,000,000,000 (?) Solar years.
200 yugas ... ... = 360 × 8,294,400,000,000,000 Solar years.

The *breath* of Brahma ever moves on according to the same laws. This alone is the meaning of its unchangeability. This breath is the source of the life and death, in their appointed times, of innumerable universes similar to the one of which we form a part. Each universe is a *Brahmá*. Leaving others we shall now take up our own progenitor. As this *breath* of God set *Prakriti* in motion, it was with the beginning of B. P. thrown into curves. This motion was followed by the motion of the *Agni tatwa*, this by that of the *Prithivi*, and finally by that of the *Apas tatwa*. The curvy motion of the *Vayu tatwa* was the beginning of *formation*, which may also be named consolidation. After this first step in *consolidation*, these curves join their ends, and form a sort of spherical triangles. These are the vibrations of the *Agni tatwa*. These glide very easily into spherical quadrangles, and these into hemispheres of the shape of a half moon. This is the final stage of contraction, and when this *tatwa* has run its course, one centre of development has come into existence. It is of the very nature of the *Apas tatwa*, to move inwards, towards one common centre. This is in fact contraction.

This centre of development, holding in check, in revolution round itself, that form of *Prakriti* which has now come into existence, is called *Brahmá*. This form of matter is as yet, it will be understood, only subtile. It will, however, be also understood that this subtility is only 2nd grade. The No. 1 subtile matter was that which was the vehicle of Brahmic swara. The Brahmic subtile matter has not ceased to exist. That remains in the same state for ever and ever, giving immediate life and death, to *Brahmá*, and through him to all living beings.

Imitating its original, this centre of the one universal existence, this Brahma, has two sides, the positive and negative, the light and dark, the male and female. These two sides are correlative and complements of each other.

We have two grades of subtile matter. The second grade of subtile matter, which fills up one whole *Brahmanda* or universe, gives birth to innumerable other beings. These are known as the *Devas*, which are nothing more nor less than as many suns. It is by the same process of consolidation that this further state of matter comes into existence. These suns are not the creation of one and the same time. They begin to develope at different times, and take, according to the circumstances of their beginning, different times to finish, so as to give birth to other beings. Some begin during the course of the *Vayu tatwa*, others during that of the *Tejas tatwa*, and so on during the courses of the L. and the V. And even during these at different times. Thus in many of these the *Apas tatwa* may prevail in different degrees. The qualities of our sun are the best known to us, he being the immediate source of our own existence.

The ken of present humanity reaches up to this stage. As regards however further developments of matter, this stage is also that of (*sukshma*) subtile matter. This then is the third stage of subtile matter.

In the fourth stage of development we come to what may be called sensuous matter, that is the gross matter which we divide into solids and liquids and gases.

By the same process of consolidation which we have noticed above, this solar matter (the third grade of subtile matter which has the sun for its centre—the *Surya mandala*) is thrown into the form of planetary matter. This matter is nearest to the physical ken of men and is therefore called gross. During the creative process, the sun himself of course represents the positive side of the life current. Wherever the sun is present under certain conditions, the force of life works on under certain conditions to be investigated further. Its absence under certain conditions represents the negative side. This negative side of planetary existence is embodied in the moons, which move round these planets. It will however not be forgotten that the original source of life is the sun himself.

The planets known to us have come into existence at different times, and one or other *tatwa* prevails in the nature of each, according to the course of the *tatwas* during which that planetary centre began to take form.

Each of these planets influences the life of the other planets which constitute the solar system. As far as this earth of ours is concerned, the following planets represent the different *tatwas*.

Mars	(Mangala)	represents the	*Tejas tatwa*.
Mercury	(Budha)	... ...	*Apas* „
Jupiter	(Vrihaspati)	... ...	*Vayu* „
Venus	(Sukra)	... ...	
Saturn	(Sâni)	... .	

The sun, as has been said, represents the positive, and the moon the negative side of terrestrial existence.

We have at this point of evolution our earth, with the positive and negative or the solar and lunar currents of life passing in it, by way, as it were, of superposition on that life which has already come into existence. This doctrine of superposition may require explanation. Terrestrial life has come into existence by the influence of the sun; but the influence of the sun has not ceased to exist after terrestrial life has come into existence. This continued influence after the formation of the earth is what I mean by superposed influence.

These superposed currents go to make what is called organic life. The positive current gives existence to the right side of the human body, the negative to the left. And not only to those of the human body, but to those of the vegetable and animal kingdoms as well.

By the same process of graded consolidation which we have noticed above, the mineral world comes into existence, and here at this stage, we have the elements of the chemist. Next to this again is the scale of vegetable existence. Then we have animal existence, the last of which is man.

With all animals the immediate source of humanity is the vegetable kingdoms, then the mineral, then the sun, then *Brahmá*, and finally Brahma. But man, besides all these things, is preceded by lower animals too. I shall in future call the *Brahma*, the Brahmá, and the sun, the three higher principles. Earth-life with all its modifications, mineral, vegetable, animal, is manufactured by the influence of these three principles. That fourth principle which gives shape to minerals may be called the mineral life-principle.

This in process of time becomes the vegetable life-principle, and this again the animal life-principle. This animal life-principle finally evolves into the human life-principle. With the change of the life-principle, corresponding change is made in the shape of the substantial matter in which this principle works. Immediately before the advent of man on earth, we have thus a being composed of the following bodies.

1. The body of substantial matter, called also the gross body, the *Annamaya kosha.*
2. The life-principle, the *Pranamaya kosha.*
3. The solar principle, the *Manamaya kosha.*
4. The Brahmaic principle, the *Vignanamaya kosha.*
5. The Brahmic principle, the *Anándamaya kosha.*

For easier understanding, principle No. 2 may be divided into three, (2*a*) mineral, (2*b*) vegetable, (2*c*) animal. This is however not necessary. It is simpler to say that this animal principle has not lost its mineral and vegetable affinities; it goes on constantly drawing into it these related principles in various forms.

All these five principles are made up of the five *tatwas* in various degrees of subtlety, the finer governing and moulding the actions of the grosser.

In very low animals the three higher principles are almost entirely latent; but the solar principle begins to show itself as the scale ascends. In the highest of the irrational scale, it is only so much evolved, under the constant influence of the sun, as to be a sort of help in the fulfilment of what now begin to be called animal tendencies. In my next I shall attempt a short sketch of these principles.

Rama Prasad.

(*To be continued.*)

THE GOLDEN RATIO:*

Its Use in Ancient Egyptian Architecture and its Psychological Significance.

In the first number of this journal *(Sphinx)* Carl du Prel has drawn attention to the connection of the proportion of the golden ratio to psychology and mysticism, and shown that the appearance of that proportion in the human body and in works of human art and technique refer to a twofold identity, viz.:

1. To the identity of the formative principle of our organism with that of our mechanism (I would rather say, of our art products).
2. To the identity of this common formative principle with the unconscious one in the human spirit.

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* Translated from *Sphinx*, December 1887.

NATURE'S FINER FORCES.

The Five Principles.—Prana.

MY friend B. B.* has, I find, very creditably taken upon himself an explanation of the mystic terminology of the tantras. It will be better, I think, if he takes a little more trouble and renders his explanations more intelligible to unscientific readers.

My own idea has long been that the tantras are a perfect storehouse of Hindu physiology, but on account of the difficulty which one has to encounter in getting at these books, I have not been able to classify my views with thoroughness and satisfaction.

As my learned friend has, however, kindly quoted me as an authority on the identification of the three celebrated tantric tubes—ida, pingala, and sushumna,—I feel constrained to speak out and write something more, as a deeper insight into the Science of Breath has somewhat modified my views on the subject. Another work on the Science of Breath and the Philosophy of the Tatwas, will shortly be out, and that will give a fuller explanation of my views. Meanwhile, I may use the valuable columns of the *Theosophist* in continuation of my previous articles on the above subject, to give some further explanations.

Prana is matter one stage finer than the gross matter of the earth. The five *tatwas*, which have been but imperfectly described in my previous articles, enter into the composition of this principle, just as much as they go to compose the gross matters. The sun is the centre of this Prana; round it the whole ocean of Prana revolves in an ellipse. The working of Prana organizes the fifth stage of dead matter.

All the elements of chemistry are given form to by Prana. An atom is a group of the five classes of *tatwic* minima. A minimum is the least possible quantity of a *Mahabhuta* that can exist in *composition. Prana* is the result of the composition of the five tatwas held in check by and round the sun. Light is the TAIJAS appearance of Prana. The red colour of the spectrum marks the *agni tatwa*, the luminiferous ether; the bluish green is Vayu, the tangiferous ether; the yellow is Prithwi, the odoriferous ether; the dark lines represent the *Akása*, the somniferous ether. The colour of the *apastatwa*—white—we see reflected from the gaseous molecules of the atmosphere. The *prism*, according to the theory of the Science of Breath, does not decompose the *white* light; it only brings the other ether into the plane of vision.

The spectrum of any substance is the surest indication of its tatwic composition. But it is very difficult to get a *complete* spectrum; our modern spectra are only partial.

Absorption spectra are ordinarily explained by the theory that the vapours of certain substances have the power of absorbing rays of the same refrangibility which they emit. The dark line D is thus said to be caused by sodium vapour in the envelope of the sun. A very strange theory this! It is very difficult, in the first instance, to understand how motion can be *absorbed*. If motion comes into contact with any body—solid, liquid, or gaseous—it must be transferred to the atoms of the body. It may be retarded, it may be accelerated, but how can it be absorbed? If the vibratory motion which corresponds with the yellow of the spectrum, comes into contact with similar motion in another place, we can only reasonably expect it to be strengthened.

In the second place, when we suppose that the envelope of the sum has sodium vapour present, in the position of the dark line D, we must, if we would be consistent, suppose that the solar nucleus itself has sodium vapour in a symmetrical position. The absorption theory will then come to this, that a flame of sodium, placed behind another sodium flame, would darken the yellow line of the sodium spectrum!

The tatwic theory of the solar composition is this. Suppose we represent the sun by the figure of a circle divided by lines drawn from the centre to the circumference into ten equal parts. These ten parts represent respectively, beginning at the top division, the tatwas: Agni, vayu, akasa, apas, prithivi, agni, vayu, akasa, apas, prithivi, the first five being positive, the second five negative. The corresponding colours, beginning with the division between prithivi and agni are: orange, red, purple, blue, indigo, violet, dark, pale dark, dark white, white, pale yellow, yellow, orange yellow, and so for the negative, each colour appearing twice.

First of all the figure has two sides, the positive and negative. Each of these has five divisions, each having in it the prevalence of one *tatwa*. This, however, is only a general prevalence. The limits of the divisions are not sharply defined. One tatwa runs into the other, and a good many intermediate colours, as is shown by the circle, are produced.

In reality there is an almost infinite variation of colours, for which I do not even know names. The variation of colour is thus produced. In the field of each *tatwa*, the minima of the remaining *tatwas* come into composition, in various degrees of strength, with the minima of that *tatwa*. Each minimum of *tatwa*, while in general retaining its primary figure and colour, is modified both in shape and colour by the presence of the other *tatwa*. Thus the Vayu while in its purity having the figure of a sphere, changes as it comes into composition with other *tatwas* into irregular shapes.

There is an almost infinite variation in the nature of these shapes; and with them of colours. This change in the figure of the *tatwas* produces a similar change in what is called the refrangibility of the *tatwic* rays. Thus the Prana, with the sun for its centre, is the sun of rays of almost infinite refrangibilities.

The power of the prism consists in *decomposing* some one or more of these *tatwic* minima. The yellow atom thus decomposed will show in its midst one or more dark lines. The number depends upon the power of the prism.

It will be seen that dark lines alone appear in every colour, because *ákása* alone having almost no refrangibility of its own, appears with whatever colour it is placed. The blue or red having different refrangibilities, will never be refracted in the prism at the same angle as the yellow. The same is the case with the *ákása* of the other *tatwas*.

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* See March *Theosophist*, page 370.

It is this ocean of life—Prana—that gives form to the gross matter of the earth. The gross elements having corresponding suitable elements in Pranas, they are nothing more than tatwic minima put together in different proportions. The prevailing *tatwa* of any substance whatever can only be ascertained by spectrum analysis as we know it now. The yellow colour of sodium marks the prevalence of the *prithwi tatwa of Prana.*

The terrestrial *Prana* as a whole is a modification of the solar *Prana.* As the earth moves round her own axis and round the sun, two-fold centres are developed in the *terrestrial Prana.* During the diurnal rotation, every place, as it is subjected to the direct influence of the sun, sends forth the positive life current from the *east to the west.* During night the same place sends forth the negative current.

In the annual course, the positive current travels from the north to the south during the six months of summer—the day of the Devas—and the negative during the remaining six months—the night of the Devas.

The north and the east are thus sacred to the positive current, the opposite directions to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar Prana comes during night to the earth from the moon.

The TERRESTRIAL PRANA is thus an ethereal being with double centres of work. The first is the northern, the second the southern centre. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the north to the south, and during the months of winter the negative current goes the other way.

With every month, with every day, with every *nimesha,* this current completes a minor course. And while this current continues in its course, the diurnal rotation gives it an eastern or a western direction.

The northern current runs during the day of men from East to West, during the night from West to East. The directions of the other current are respectively opposite to the above. So practically there are only two directions,—the eastern and western. The difference of the northern and southern currents is not felt in terrestrial life.

These two currents produce in the *terrestrial Prana* two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications proceeding from their different centres run into each other—the one giving life, strength, form, and other qualities to the other. Along the rays emerging from the northern centre run the currents of the positive *Prana;* along those emerging from the southern, the current of the negative *Prana.* The eastern and western channels of these currents are respectively called *Pingala* and *Ida,* two of the three celebrated *nadis* of the Tantrists. It will be better to discuss the other bearings of Prana, when we have localized it into the human body.

The influence of this TERRESTRIAL PRANA developes two centres of work in the gross matter which is to form a gross human body. Part of the matter gathers round the northern and part round the southern centre. The northern centres developes into the *brain;* the southern into the *heart.* The general shape of the Terrestrial Prana is something like an ellipse. In this the northern centre is the *brain;* the southern centre, the heart. The column along which the positive matter gathers up runs between these centres. The line in the middle is the place where eastern and western—right and left—divisions of the column join. The column is the medula oblongata. The central line is also named *sushumna,* the right and left divisions, the *pingala* and *ida.* The rays of Prana which diverge either way from the two *nadis,* are only their ramifications and constitute together with them the nervous system.

The negative *Prana* gathers round the southern centre. This too takes a form similar to the former.

The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal ramifications, and each ramification again ramifies into others. The two openings either way are one a vein and one an artery, the four openings into four chambers, the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called *pingala,* the left *ida,* and the middle part *sushumna.*

There is reason to think, however, that the heart is only spoken of as the lotus, its chambers as the petals, while the three foregoing names are set apart for the nervous system.

The current of *Prana* works forward and backward, in and out. The cause of this lies in the momentary changes of the being of Prana. As the year advances, every moment a change of state takes place in the Terrestrial Prana, on account of the varying strengths of the solar and lunar currents. Thus every moment is, strictly speaking, a new being of Prana; as Buddha says, all life is momentary. The MOMENT which is the first to throw in matter the germ which will develope the two centres, is the first cause of organized life. If the succeeding MOMENTS are friendly in their tatwic effect to the first cause, the organism gains strength and developes, if not, the impulse is rendered fruitless. The general effect of these succeedding moments keeps up general life, but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One *Moment* of *Prana* proceeding from the centre of work goes to the farthest ends of the gross vessels—nerves and blood-vessels—of the organism. The succeeding *Moment* gives it however the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the Prana runs forward, the lungs inspire, as it recedes, the process of expiration sets in. The *Prana* moves in *pingala,* when it moves from the northern centre towards the east, and from the southern centre towards the west; it moves in *ida* when it moves from the northern centre towards the west and from the southern centre towards the east. This means that in the former case the *Prana* moves from the brain, towards the right, through the heart, to the left and back through the brain, and, from the heart to the left through the brain, to the right back to the heart. In the latter the case is the reverse. To use other terms. In the former case the *Prana* moves from the nervous system towards the right through the system of blood vessels, to the left and back again to the nervous system; or, from the system of blood-vessels to the left through the nervous system to the right and back again to the system of blood vessels. These two currents coincide. In the latter the case is the reverse. The left part of the body containing both the nerves and the veins may be called *ida,* the right the *pingala.* The right and left bronchi form as well the parts respectively of *pingala and ida,* as any other parts of the right and left divisions of the body. But what is *sushumna?* One of the names of *sushumna* is *sandhi,* the place where the two—*ida* and *pingala*—join. It is really that place from which the *Prana* may move either way—right or left—or, under certain conditions, both ways. It is that place which the *Prana* must pass, when it changes from the right to the left and from the left to the right. It is therefore both the spinal canal and the cardiac canal. The spinal canal extends from the *Brahmarandspra,* the northern centre of Prana, through the whole vertebral column (Brahmadanda). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the *Prana* moves from the spinal canal towards the right hand to the heart, the right lung works; the breath comes in and goes out of the right nostril. When it reaches the southern canal, you cannot feel the breath out of either nostril. As however it goes out of the cardiac canal to the left, the breath begins to come out of the left nostril, and flows through that until the *prana* again reaches the spinal canal. There again you cease to feel the breath out of either nostril. The effect of these two positions of *prana* is identical upon the flow of breath; and therefore I think that both the northern and southern canals are designated by *sushumna.* If we may speak in this way, let us imagine, a plane passes midway between the spinal and cardiac canals. This plane will fill up the hollow of the *sushumna.* But let it be understood that there is no such plane in reality. It will perhaps be more correct to say that as the *rays* of the positive *ida* and *pingala* spread either way as nerves; and those of the negative as blood-vessels, the *rays* of *sushumna* spread all over the body midway between the nerves and blood-vessels, the positive and negative *nádis.* The following is the description of *sushumna* in the *Science of Breath.*

"When the breath goes in and out, one moment by the left and the other by the right nostril, that *too* is *sushumna.* When *prana* is in that *nádi,* the fires of death burn; this is called *vishuva.* When it moves one moment in the right and the other in the left, let it be called the *unequal state* (Vishama Bhava); when it moves through both at once, the wise have called it *vishuva.*"

Again:—" (It is *sushumna*) at the time of the passing of the *prana,* from the *ida* into the *pingala* or *vice versa;* and also of the change of one tatwa into another. Then this *sushumna* has two other functions. It is called *Vedoveda* in one of its manifestations, and *Sandhyasandhi* in the other.

As however the right and left directions of the cardiac *prana* coincide with the left and right of the spinal current, there are some writers who dispense with the double *sushumna.* According to them the spinal column alone is *sushumna.* The *Uttar Gita* and the *Satachakravirupana* are works of this class. This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current from the spine, may both, without any difficulty, be reckoned as the left side spinal currents; and so may the remaining two currents he reckoned as the right side spinal current.

The development of the two centres is thus the first stage in the development of the fœtus. The matter which gathers up under the influence of the northern centre is the spinal column, the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. Then the correlative influence of these two centres upon each other developes an upper and a lower division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts—1. The right side positive; 2. The right side negative; 3. The left side positive; 4. The left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The tantras style these four divisions the four petals of the lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels—arteries; the negative petals are the starting point of the negative blood-vessels—the veins. This negative *prana* is pregnant with ten forces. 1. Prana; 2. Apana; 3. Samana; 4. Vyana; 5. Udana; 6. Krikila; 7. Naga; 8. Devadatta; 9. Dhananjaya; 10. Kurma. These ten forces are called *vayus.* The word vayu is derived from the root *va* to move, and means nothing more than *a motive power.* The Tantrists do not mean to give it the idea of a gas. Hence I shall in future speak of these *vayus* as the forces or motive powers of *prana.* These ten manifestations of *prana* are by some writers reduced to the first five alone, holding that the remaining ones are only modifications of the former. As, however, this is only a question of divisions, I shall pass over it for the present. From the left side positive petal the *prana* gathers up into a *nadi* which ramifies within the chest into the lungs, and again gathers up into a *nadi* which opens into the right side negative petal. This entire course forms something like a circle (a chakra). This *nadi* is called in modern science the pulmonary artery and vein. Two lungs come into existence by the alternate workings of positive and negative *pranas* of the eastern and western powers.

Similarly from the right side positive petal branch several *nadis,* which go both upwards and downwards into two directions—the former under the influence of the northern, the latter under the influence of the southern powers. Both these *nadis* open, after a circular march throughout the upper and lower portions of the body, into the left side negative petal.

Between the left side positive and right side negative petals is one *chakra*. This *chakra* comprises the pulmonary artery, the lungs and the pulmonary vein. The chest gives room to this *chakra* which is positive with respect to the lower portions of the body in which run the various ramifications of the lower *chakra*, which latter joins the right side positive petal and the left side negative petal.

In the above *chakra* (in the cavity of the chest), is the seat of *prana*, the first and the most important of the above ten manifestations. Inspiration and expiration being a true index to the changes of *prana*, the pulmonary manifestation thereof has the same name. With the changes of *prana* we have a corresponding change of the other functions of life.

The lower negative *chakra* contains the principal seats of other manifestations of *prana*.

Thus *apána* is located in the long intestine; *samana* in the navel; *udana* in the throat; *vyana* all over the body; *udgana* causes belching; *kurma* in the eyes cause them to shut and open; *krikila* in the stomach causing hunger. In short, proceeding from the four petals of the heart, we have an entire network of blood-vessels. There are two sets of these blood-vessels, lying side by side in every part of the body, connected by innumerable little channels—the capillaries. All this network is formed by the vessels branching from the four principal tubes, two and two of which form, as has been seen, three great *chakras*. One of these *chakras* fills up, with all its ramifications, the chest. The other, beginning in the heart, has the navel for its opposite point. From almost every point in this *chakra* little vessels ramify. These gather up into various centres. One goes into the liver, another into the stomach, another into the intestines, another into the spleen. All of these viscera, it may be remarked by the bye, are positive and negative to each other, as they are situated respectively in the right and left parts of the body. These various centres of power are known by the names of *apana, samana,* &c. The third circle which goes upward towards the head branches into eight principal *nádis*.

1. Gundhari, goes to the left eye.
2. Hastajihva do. right eye.
3. Púsha do. right ear.
4. Yashaswani do. left ear.
5. Alammuka do. mouth.
6. Kuhú.
7. Sankhini.
8. Damini.

Of these last three my book gives no direct explanation, and I therefore say nothing about them at present.

The two negative *chakras*, as has been said, pass, the lower through the navel, and the upper through the throat (Kanthasthankur).

"From the navel, and from the *throat* branch 72,000 *nadis*, spreading all over the body. The navel is also called *surpini*; it appears as a serpent." Some say it looks like a tortoise; the vessels proceeding from this give it this appearance. "From this centre (the navel) ten *nadis* go upwards, and ten downwards; two and two go crookedly. Similarly from the throat." The number ten is, as I have seen by some, reduced to five, because these NADIS are separately the vehicles of the manifestations of *prana*. Two go to the hands and feet, and two to the generative and the vocal organs.

It is thus briefly seen that from the southern centre of *prana*—the heart—the prana moves along channels which gather up into various parts of the body as centres of the various manifestations of prana. It is like water falling from a hill, gathering into various lakes, each lake letting out several streams. These centres are:—

1. Hand power centres; 2. Foot power centres; 3. Speech power centres; 4. Excretive power centres; 5. Generative power centres; 6. Digestive and aborbing power centres; 7. Breathing power centres; 8. The five sense power centres. Centres of intellectual and moral powers also exist in this system; it will be more convenient to notice them under the head of *Manas*, the mental coil.

It is these centres together with the heart itself that bear the name of *padmas* or *kamals* (lotus). Some of these are large, some small, very small. A tantric lotus is the type of a vegetable organism, a root with various branches. These centres are the reservoirs of various powers and hence the roots of the *padmas*; the *nadis* ramifying from these centres are their branches.

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between nerves and blood-vessels is the difference between the vehicles of positive and negative *prana*. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves, there are corresponding blood-vessels. Both of them are indiscriminately called *nadis*. One set has for its centre the lotus of the heart; the other the thousand-petalled lotus of the medulla oblongata. The nervous-system is an exact picture of the system of blood-vessels. The only difference that there exists in their appearance is caused by their different positions. Like the heart, the brain has its upper and lower divisions —the cerebrum and the cerebellum—and as well its right and left divisions. The nerves going to every part of the body, and those coming back from thence, together with those going to the upper and lower portions, correspond with the four petals of the heart. This system too has again as many centres of various energies, as the former. Both these centres coincide in position. They are in fact the same—the nervous plexuses and ganglia of modern anatomy.

Thus, in my opinion, the tantric *padmas* are not only the centres of nervous power—the positive northern *prana*, but as well of the negative *prana*, whose vehicles are the blood-vessels.

In modern anatomy the function of the *nadis* of the heart is said to be the distribution of blood. The tantric view is somewhat different. The current of *Prana,* whether positive or negative, passes both through the *nadis* of the heart and the brain. This current establishes both in the *blood-vessels* and the *nerves,* the currents of two differing *fluids.* The fluid of the *nádis* of the heart is commonly called blood,—a solution of various nutritive substances. The fluid of the *nadis* of the *brain* carries sensations and motive energies. In both cases it is a carrying of substances from without into the system. The former takes in chemical, the latter physical substances, or their impressions upon chemical substances. Or more simply, the former takes in chemicals, the latter their changes.

As for action, there are certain actions which are better done by positive energy; others that are better done by the negative energy. The taking in of chemicals and their changes are actions as well as any other. Some of the chemicals are better assimilated by the negative, others by the positive *prana*; some of our sensations produce more lasting effects on the negative, others on the positive *prana.*

Prana has now arranged the gross matter into the nervous and blood-vessel systems, and its currents work to and fro in these systems. The *Prana,* as has been seen, is made of the five *tatwas* (ethers), and the *nadis* serve only as lines for *tatwic* currents to run on. The centres of power noticed above, are centres of tatwic power. The tatwic centres in the right part of the body are solar, those in the left lunar. Both these solar and lunar centres, are of five descriptions. Their kind is determined by what are called the nervous ganglia. Thus the semilunar ganglia are the reservoirs of the *ápastatwa.* Similarly we have the reservoirs of the other forces. From these central reservoirs the tatwic currents run over the same lines, and do the various actions allotted to them in physiological economy.

The *Vayu tatwa,* among others, performs the function of giving birth to, and nourishing the skin; the positive gives us the positive, and the negative the negative skin. Each of these has five layers. 1. Pure Vayu; 2. Vayu-agni; 3. Vayu-prithivi; 4. Vayu-apas; 5. Vayu-ákasa. These five classes of cells have the following figures:

1. Pure Vayu:—This is the complete sphere of the Vayu.
2. Vayu-agni:—The sphere is thrown into its shape by the triangle of the *agni.*
3. Vayu-prithivi:—This is the result of the superposition of the quadrangular prithivi over the spherical Vayu.
4. Vayu-apas:—Something like an eclipse; the semi-moon superposed upon the sphere.
5. Vayu-akasa:—The sphere flattened by the super-position of the circle, and dotted.

A microscopic examination of the skin will show that the cells of the skin have this appearance.

Similarly are bone, muscle and fat given birth to by the *prithivi,* the *agni* and the *apas.* *Akasa* appears in various positions, wherever there is room for any substance, there is *akása.*

It is thus seen that while *Terrestrial Prana* is an exact manifestation of the Solar *Prana,* the Human *Prana* is an exact manifestation of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotos of the heart branch really into twelve *nadis* (k, kh, g, gh, n, *k, kh,* j, jh, n, t, th). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises 31 times, we have therefore 31 pairs of nerves. Instead of pairs, we speak, in the language of the Tantras, of chakras. Wherever these 31 *chakras* pass throughout the body, we have running side by side the veins proceeding from the twelve *nadis* of the heart. The only difference between the spinal and cardiac *chakras* is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of tatwic centres—the *padmas* or *kamals.* These centres lie in all the 31 *chakras* noticed above. Thus from the two centres of work—the brain and the heart—the signs of the Zodiac in their positive and negative phases—a system of *nadis* branches off. The *nadis* from either centre run into one another so much that one set is found always side by side with the other. The 31 *chakras* of the spine are brought into existence and correspond with the 31 sunrises, and those of the heart, with the 31 sunsets of a zodiacal sign. In these *chakras* are various tatwic centres; one set is positive, the other negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords; the latter owe allegiance to the heart with which they have a venous connection. This double system is on the right side called *pingala,* on the left *ida.* The ganglia of the *apas* centres are semilunar; those of the *tejas,* the *vayu,* the *prithivi,* the *akasa,* respectively triangular, spherical, quadrangular and circular. Each *tatwic* centre has ganglia of all the TATWAS surrounding it.

In this system of *nadis moves* PRANA. As the sun passes into the sign of Mesha in the macrocosm, the *Prana* passes into the corresponding *nadis* (nerve) of the brain. From thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal *chakra* towards the right. It thus passes into the *pingala.* Along the nerves of the right side it moves, passing at the same time little by little into the blood-vessels. Up to the noon of every day the strength of this *prana* is greater in the nervous than in the blood *chakra.* At noon they become of equal strength. In the evening (with sunset) the *prana* with its entire strength has passed into the blood-vessels. From thence it gathers up into the heart the negative southern centre. It then spreads into the left side blood-vessels passing gradually into the nerves. At midnight the strength is equalized; in the morning (the *prátah sandhia*), the *prana* is just in the spine (positive *sushumna*); from thence it begins to travel along the second *chakra.*

This is the course of the solar current of *prana*. The moon gives birth to other minor currents. The moon moves twelve odd times more than the sun. Therefore while the sun passes over one *chakra* (*i. e.*, during 60 gharis—day and night) the moon passes over twelve odd *chakra*. Therefore we have twelve odd changes of *prana* during twenty-four hours. Suppose the moon too begins in Aries. She begins like the sun in the first *chakra*, and takes 58 m. 4 s. in reaching from the spine to the heart, and as many minutes from the heart back to the spine.

Both these *pranas* move in their respective courses, along the tatwic centres above spoken of. Either of them is present at any one time all over the same class of *tatwic* centres, in any one part of the body. It manifests itself first into the *vayu* centre, then in the *taijas*, thirdly, in the *prithivi*, and fourthly in the *apas* centre. *Akasa* comes in and immediately precedes the *sushumna*.

As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of *prana* remains in the back part of the body, the tatwas change from the vayu to the apas. As the *prana* passes into the front part of the right, the tatwas change back from the apas to the vayu. As the *prana* passes into the heart the breath is not at all felt out going of the nose. As it proceeds from the heart towards the left, the breath begins to flow out of the left nostril, and as long as it is in the front part we have a change of tatwas from the vayu to the apas. They change back as before until the *prana* reaches the spine when we have *ákasa*. Such is the even change of *prana*, which we have in the state of perfect health. The impulse that has been given to the local *prana* by the sun and moon,—forces which give active power and existence to the terrestrial *prana*, its prototype, makes it to work in the same way for ever and ever. The working of the human freewill and certain other forces change the nature of the local *prana*, and individualize it in such a way as to render it distinguishable from the universal terrestrial or ecliptical *pranas*. With the varying nature of *prana* the order and duration of tatwic and positive and negative currents may in various degrees be affected. Disease is the result of this variation. In fact the flow of breath is the truest indication of the *tatwic* changes of the body. The balance of the positive and negative *tatwic* currents results in health; the disturbance of their harmony in disease. The science of the flow of breath is therefore of the highest importance to every man who values his own health and that of his fellow creatures. It is at the same time the most important, the easiest, and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative tatwic currents. This it does in the following way. All physical action is *prana* in a certain state. Without *prana* there is no action, and every action is the result of the differing harmonies of tatwic currents. Thus, motion in any one part of the body is the result of the activity of the vayu centres in that part of the body. In the same way whenever there is activity in the prithivi centres, we have a feeling of enjoyment and satisfaction, similar are the causes of other actions and sensations.

We find that while lying down, we change sides when the breath passes out of that nostril. We therefore conclude that if we lie on any side, the breath will follow out of the opposite nostril. Whenever, therefore, we see that it is desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of *prana* upon the gross coil, and the counter effects of gross action upon *prana*, will form the subject of my next.

RAMA PRASAD.

RENUNCIATION.

"Entsagen sollst Du, sollst entsagen."—*Goethe.*

RENUNCIATION may be said in one sense to be the great law of earthly existence. In olden days this great principle was typified by the frequent sacrifice, emblem also of the great sacrifice of "creation." Nature is lavish of her gifts to man, but in order to take advantage of her gifts, man must labour. All labour is renunciation, yet in all true labour there is satisfaction. In one of his paradoxical utterances, Hegel has spoken of the evolution of a positive out of a negative. The same idea is expressed in the Christian Bible when it says that "Whoso humbleth himself shall be exalted." The Veda tells us that those who would know Brahmam must transcend the knowledge of the senses and renounce the lower joys of life, and "Light on the Path" gives a list of the things that must be killed out by him who would attain the highest.

Earthly life is characterized by the prevalence of the pairs of opposites—heat and cold, light and darkness, attraction and repulsion, life and death, the positive and the negative. The problem we are set to solve is to find the point of equilibrium, and our troubles arise from the fact that we are always naturally apt to dwell on one side to the exclusion of the other. So it is with this principle of renunciation. When the disciple is suddenly called upon to renounce first one thing and then another till there seems nothing left to renounce farther, he is filled with a strange sense of the utter barrenness of existence. All that seemed to make life worth living has to be given up, and there is nothing visibly present to take its place. He forgets that there is such a thing as the opposite pole to renunciation; that, out of this negative, positive satisfaction is to be evolved. Religiously minded people who do not accept the truths of occultism, who do not understand that our great object in life is the creation of the perfect man, the rising to the highest perfection that it is possible to conceive, are often apt to almost deify renunciation. They will submit to every sort of discomfort, even to positive torture, in their worship of renunciation as a thing in itself. They repress every feeling of joy or satisfaction till they become sour, morose, and often uncharitable. On the other hand, another school of thinkers tell us that we must not maim and wound our own

While he had been speaking he had led the way into the inner room, Heatherbloom following him. Lady Haughton lingered over the jewellery, but Anemone, as a matter of course, followed her father, she was close behind him, and she was conscious as he reached the doorway that he suddenly started. He remained quite silent, and stood still without moving or speaking. But Anemone who had learned his face by heart, knew that he was profoundly moved by something.

No wonder; for there before him, unveiled, unguarded, unshrined, stood in all its old arrogance, that strange idol, that bird image of Lucifer, the Angel Peacock.

"It was stolen by the Kurds" said its owner, looking at it fondly. "Stolen from its temple, and then sold to a Persian merchant. It passed from hand to hand, and eventually we bought it. No doubt you have heard of the Angel Peacock, the idol of the Persian devil worshippers."

Heard of it! Heatherbloom could not control himself sufficiently to answer, even though he knew his silence was filling Anemone with vague alarms. The tide of recollection was too tremendous. Again he heard the wild chant of the Yezidis, again he heard Zeenab's voice in his ears, and the awful curse chilled his blood again.

The bird stood there, proud, defiant, as full of majesty here in this London shop as it had been in its own sacred shrine. Where was its power now? Was it lost for ever?

MABEL COLLINS.

(*To be continued.*)

NATURE'S FINER FORCES.

Prana.

THE *pranamaya kosha* (coil of life) changes into three general states during day and night—the waking, the dreaming, and the sleeping (*jagrate, swapna, sushupti*). These three changes produce corresponding changes in the *manamaya kosha* (the mental coil), and thence arises the consciousness of the changes of life. The mind in fact lies behind the *prana*. The strings (*tatwas*) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter, during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one the other of itself begins to vibrate. The changes give to the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. This, however, some time after. My present object is to describe all those changes of *prana*—natural and induced—which make up the sum total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I have said, divide themselves into three general states—the waking, the dreaming, and the sleeping. Waking is the positive; sleeping the negative state of *prana*; dreaming is the conjunction of the two (*sushumna, sandhi*). As stated in my former article, the solar current travels in a positive direction during the day, and we are awake. As night approaches, the positive current has made herself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, the waking state passes off. The excess of the positive current as it were slackens the *tatwic* chords of the different centres of work, and they accordingly cease to answer to the ordinary etherial (*tatwic*) changes of external nature. If at this point the strength of the positive current passed beyond the ordinary limits, death would ensue; *prana* would cease to have any connection itself with the gross body, the ordinary vehicle of the external *tatwic* changes. But just at the moment the *prana* passes out of the heart, the negative current sets in, and it begins to counteract the effect of the former. As the *prana* reaches the spine, the effects of the positive current have fully passed off, and we awake. If, at this moment, the strength of the negative current pass the ordinary limit by some cause or other, death would ensue; but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative currents thus keeps body and soul together. With excess in the strength of either current death makes its appearance. We thus see that there are two kinds of death—the positive or spinal, the negative or cardiac. In the former the four higher principles pass out of the body through the head—the *brahmarundra*—along the spine; in the latter they pass out of the mouth through the lungs and the trachea. These two deaths chalk out different paths for the higher principles. Of these, however, hereafter. Let us at this stage investigate a little more thoroughly the changes of *prana*.

There are certain manifestations of *prana* which we find equally at work in all the three states. These manifestations have been, as I have mentioned before, divided by some writers into five heads. They have different centres of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus:

	Positive.		*Negative.*
1.	*Prana*, right lung.	1.	*Prana*, left lung.
2.	*Apana*, the apparatus which passes off fæces, long intestine, &c.	2.	*Apana*, urinary apparatus.
3.	*Samana*, stomach.	3.	*Samana*, duodenum.
4.	*Vyana*, all over the body, appearing in varying states with different organs (of the right side).	4.	*Vyana*, all over the body, &c., on the left side.
5.	*Udana*, at the spinal and cardiac centres (right side).	5.	*Udana*, the spinal and cardiac centres (left side).

1. *Prana* is that manifestation of the life coil which draws atmospheric air from without into the system.

2. *Apana* is that manifestation which throws, from inside, out of the system things which are not wanted there.

3. *Samana* is that manifestation which draws in and carries the juice of food to every part of the body.

4. *Vyana* is that manifestation which causes every part of the body to keep its shape, and to consequently resist those putrefying forces which assert themselves on a dead body.

5. *Udana* is that manifestation which inclines the currents of life always back to the centres—the heart or the brain. It is therefore this manifestation which causes death—local or general.

If *prana* recedes from any part of the body (for some reason or other) that part loses its powers of action. This is local death. It is in this way that we become deaf, dumb, blind, &c. It is in this way that our digestive powers suffer, and so on. General death is similar in its operations. With the excess of the strength of either of the two currents, the *prana* remains in the *sushumna* and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centres—the heart and the brain,—the sooner they die. It is thus that the pulse first ceases to be felt in the extremities, and thence nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse which, under favorable conditions, causes growth, lightness and agility.

Besides the organs of the body already mentioned, or indicated, the manifestation of *vyana* serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body, and the powers of *prana* which manifest themselves in work, have both the same names. Thus we have

Active organs and powers.	*Sensuous organs and powers.*
1. *Vak*, the vocal organs and the power of speech.	1. *Chakans*, eye, and ocular power.
2. *Pani*, the hands, and the manual power.	2. *Twak*, skin, and tangiferous power.
3. *Pada*, the feet, and the walking power.	3. *Srotra*, ear, and somniferous power.
4. *Paya*, anus.	4. *Rasana*, tongue, and gustatory power.
5. *Upastha*, the generative organs and the powers which draw these two together.	5. *Ghrana*, nose, and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principles of life. It will now be instructive to trace the *tatwic* changes and influences of these various manifestations of life.

Prana.—During health *prana* works all over the system in one class of the *tatwic* centres at one time. We thus see that both during the course of the positive and negative currents, we have five *tatwic* changes. The colour of *prana* during the reign of the negative current is pure white, during that of the positive reddish white. The former is calmer and smoother than the former.

The *tatwic* changes give to each of these five new phases of colour. Thus:—

Positive—reddish white.	*Negative—pure white.*
1. The *vayu tatwa*, blue.	1. The *vayu tatwa*, blue.
2. The *agni tatwa*, red.	2. The *agni tatwa*, red.
3. The *prithwi tatwa*, yellow.	3. The *prithwi tatwa*, yellow.
4. The *apas tatwa*, white.	4. The *apas tatwa*, white.
5. The *akasa tatwa*, dark.	5. The *akasa tatwa*, dark.

It is evident that there is a difference between the positive and negative *tatwic* phases of colour. There are thus ten general phases of colour.

The positive current—the reddish white—is hotter than the negative—the pure white. It may therefore be generally said that the positive current is hot, the negative cool. Each of these, then, undergoes five *tatwic* changes of temperature. The *agni* is the hottest, the yellow next to it, the *vayu* becomes cool, and the *apas* is the coolest. The *akasa* has a state which neither cools nor heats. This state is therefore the most dangerous of all, and if prolonged causes death, disease, and debility. It is evident that if the cooling *tatwas* do not in due time set in after the heating *tatwas*, to counteract the accumulated effects of the latter, the functions of life will be inpaired. The just colour and the just temperature at which these functions work in their vigour will be disturbed, and disease, death, and debility are nothing more than this disturbance in various degrees. Similar is the case if the heating *tatwas* do not set in in due time after the cooling ones.

It will be easy to understand that these changes of *tatwic* colours and temperatures are not abrupt. The one passes off easily and smoothly into the other, and the tatwic mixtures produce innumerable colours—as many in fact as the solar *prana* has, in my previous article, been shown to possess. Each of these colours tends to keep the body healthy, if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility therefore of as many and more diseases as there are colours in the sun.

If any one colour is prolonged, there must be some one or more which have given the period of their duration to it. Similarly, if one colour takes less time than it ought, there must be some one or more which take its place. This suggests two methods of the treatment of diseases. But before speaking of these, it will be necessary to investigate as fully as possible the causes which lengthen and shorten the ideal periods of the *tatwas*.

To return at present to *Prana*. This pulmonary manifestation of the principle of life is the most important of all, because its working furnishes us with a most faithful measure of the *tatwic* states of the body. It is on this account that the name of *prana* has been by pre-eminence given to this manifestation. Now as the *prana* works in the pulmonary *taijas* centres (*i. e.*, the centres of the lumniferous ether) the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every *nimisha* or *truti*, a backward impulse is given to the currents of *prana*. The lungs are thrown with this returning current into their stationary state, and the excess of air is expelled. This is the process of expiration. The air that is thus thrown out of the lungs *bears a triangular form.* The water-vapour which this air contains to some extent furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking glass, and putting it under our nose, steadily breathe upon its cool surface, the water vapour of the air will be condensed, and it will be seen that this bears a particular figure. In the case of the pure *agni* this figure on the looking glass will be a triangle. Let another man look steadily upon the looking glass, because the impression passes off rather speedily.

With the course of the other *tatwas* the lungs are thrown into their respective shapes, and the looking-glass gives us the same figure. Thus in *apas* we have the semi-moon, in *vayu*, the sphere, in *prithwi* the quadrangle. With the mixture of these *tatwas* we may have other figures,—oblongs, squares, spheroids and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centres of the lumniferous ether, and thence to every part of the body. So the other ethers carry these materials to their respective centres. It is not necessary to trace the workings of the other manifestations one by one. It may however be said that although all the five *tatwas* work in all the five manifestations, each of these manifestations is sacred to one of these *tatwas*. Thus in *prana* the *vayu tatwa* prevails, in *samana* the *agni*, in *apana* the *prithwi*, in *vyana* the *apas*, and in *udana* the *akasa*. I may here remind my readers that the general colour of *prana* correspondts with that of the *apas tatwa*, and this will show how the *apas tatwa* prevails in *vyana*. The darkness of *akasa* is the darkness of death, &c., caused by the manifestation of *udana*.

During life these ten changes are always taking place in *prana* at the intervals of about 24 minutes each. In waking, in sleep or in dream, these changes never cease. It is only in the two *sushumnas*, or the *ákasa* that these changes become for a moment potential, because it is from these that these *tatwic* manifestations show themselves on the plane of the body.

If this moment is prolonged, the forces of *prana* remain potential, and in death the *prana* is thus in the potential state. When those causes which tended to lengthen the period of *sushumna* and thus cause death are removed, this individual *prana* passes out of the potential into the actual positive or negative state as the case may be. It will energize matter, and will develope it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of the sensuous and active organs. All work, it may generally be said, is *tatwic* motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colours, thus :—

	Sensuous organs.		*Active organs.*
1.	Eye—*agni*, red.	1.	Hand—*vayu*, blue.
2.	Ear—*akasa*, dark.	2.	Foot—*prithiwi*, yellow.
3.	Nose—*prithwi*, yellow.	3.	Tongue *apas*, white.
4.	Vasana—*apas*, white.	4.	Anus—*akasa*, dark.
5.	Skin—*vayu*, blue.	5.	The generative organ, *agni*, red.

Although these are the generally prevalent *tatwas*, in these various centres, all the other *tatwas* exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division into five of each of these colours is only general; in reality there is an almost innumerable variation of colours in each of these.

With every act of every one of these ten organs, the organ specially, and the whole body generally, assumes a different colour, the colour of that particular *tatwic* motion which constitutes that act.

All these changes of *prana* constitute the sum-total of our worldly experience. Furnished with this apparatus, *prana* begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the 'I am' of the *ahankar* or *vignana*, the fourth principle from below, with these manifestatons of *prana*. Time imprints upon it all the innumerable colours of the universe. The visual, the tangible, the gustatory, the auditory and the olfactory appearances in all their variety gather into *prana*, just as our daily experience teaches us that one current of electricity carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this *prana* to manifest themselves in due time.

A few illustrations will render all this clear. First, to speak of our sexual relations. The generative *agni tatwa* of the male is positive, that of the female negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the former. These two currents tend to run into each other,—a feeling of satisfaction is the result if these two currents are allowed to take their course; if not a feeling of uneasiness is the result. The genesis of these feelings will be my subject, under the head of the *manomaya kosha* (mental principle). Here I shall only talk of the colouration of *prana* by the action or non-action of this organ. The positive *agni* tends to run into the negative, and *vice versâ*. If it is not allowed to do so, the repeated impulses of this *tatwa* turn upon themselves, the centre gains greater strength, and the whole *prana* is every day coloured deeper and deeper red. The centres of the *agni tatwa* all over the body become stronger in their action, while all the others contract a general tinge of red. The eyes and the stomach become stronger. This however is only the case under certain limits, and certain circumstances. If the *agni* gains too much strength, all the other centres of the remaining *tatwas* are vitiated in their action by an over coloration of *agni,* and disease and debility result. If however, man indulges in this luxury oftener than he ought, and in more places than one, the male *prana* gets coloured by the female *agni,* and *vice versâ.* This tends to weaken all the centres of this *tatwa,* and gives to the whole *prana* a feminine colour. The stomach becomes cooled down, the eyes grow weak, and virile manly power leaves. If, moreover, more than one individual female *agni* is allowed to take possession of the male *prana* and *vice versâ,* the general antagonistic *tatwa* becomes deeper and stronger. The whole *prana* is vitiated to a greater extent, greater debility is the result, spermatorrhœa, impotence, and such other antagonistic colours take possession of the *prana.* Besides the separate individualities of the male or female *agnis,* which have taken possession of any one poor *prana,* will tend to repel each other.

Suppose now that a man is given to walking. The *prithwi tatwa* of the feet gains strength; the yellow colour pervades the whole *prana.* The centres of the *prithwi* all over the body begin to work more briskly; *agni* receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium—neither too hot, nor yet too cold—and a general feeling of satisfaction, accompanied with vigour, playfulness, and a relish of enjoyment, is the result. Let me take one more illustration from the operations of Vák (speech), and then I shall have done with the organs of action.

The power (Sakti) of speech (*Vak Saraswati*) is one of the most important goddesses of the Hindu pantheon. The chief ingredient of *prana* which goes towards the formation of this organ is the *apas tatwa.* The colour of the goddess is therefore said to be white. The vocal chords, with the larynx in front, form the *vina* of the goddess.

There are the thyroid cartilage, and the crecoid. The former is a broad cartilage, forming the projection of the throat, and much more prominent in men than in women. Below this is an annular cartilage, the crecoid. Behind this, or we may say, on this, are stretched the two chords.

Atmospheric air passing over these chords, in the act of breathing, sets these chords in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound; the *apas tatwa,* the milk-white goddess of speech, performs the all-important function of making these chords tense. As the semi-lunar current of this *tatwa* passes along the muscles of these chords, they are, as it were, shrivelled up and curves are formed in the current.

The depth of these curves depends upon the strength of the current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. This will do here, and it is enough to show that the real motive power in the production of voice is the *apas tatwa* of *prana.*

There are certain etherial conditions, as will be easily understood, of the external world, which excite the centres of the *apas tatwa,* the current passes along the vocal chords, they are made tense, and sound is produced. But the excitement of these centres comes also from the soul through the mind. The use of this sound, in the course of evolution, as the vehicle of thought, is the marriage of Brahma (the *Vignanamayakosha,* the soul) with *Saraswati,* the power of speech, as located in man.

The *apas tatwa* of the vocal apparatus, although the chief motive power in the production of sound, is modified according to circumstances by the composition of the other *tatwas* in various degrees. As far as human ken reaches these notes, about forty-nine of these variations have been recorded under the name of *swara.* First there are seven general notes. These may be positive and negative (*tiva,* and *komala*), and then each of these may have three subdivisions. These notes are then composed into eight *ragas,* and each *raga* has several *raginis.* The simple *raginis* may then be compounded into others, and each *ragini* may have a good many arrangements of the notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the *vina* of Saraswati, and the tensions vary by the varying strength of the *apas* current, caused by the superposition of the other tatwas.

Each variation of sound has then a colour of its own, which affects the whole *prana* in its own way. The *tatwic* effect of all these sounds is noted down in books of music; and various diseases may be cured, and good or bad tendencies imprinted upon the *prana* by the power of sound. Saraswati is an all-powerful goddess, and controls our *pranas* for good or evil as the case may be. If a song, or note, is coloured by the *agni tatwa,* the sound colours the *prana* red; similarly the *vayu,* the *apas,* the *akasa,* and the *prithwi,* blue, white, dark, and yellow. The red coloured song causes heat, it may cause anger, sleep, digestion, and redness of colour.

The akasa-coloured song causes fear, forgetfulness, &c. Songs may similarly give to our *prana* the colour of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn another key. If the words we utter bear the colour of the *agni tatwa,* anger, love, lust; our *prana* is coloured red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words!

If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whoever hears them, the colours of the *prithwi* and *apas*—we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever-satisfied. The discipline of speech itself—the *sutya* of Patanjali—is thus one of the highest practices of Yoga.

Enough of this however, at present. Sensuous impressions colour the *prana* in a similar way. If we be given to too much of sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, &c., the colours of these *tatwas* will be overmuch strengthened and gain a mastery over our *prana.* If we are too fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and the most general effect will be that our *pranas* will receive the feminine coloration. If it were only for the love of women, man should avoid this over-indulgence, for feminine qualities in men do not obtain favour in the eyes of women.

These illustrations are sufficient to explain how the *tatwic* colours of external nature gather up in *prana*. It may be necessary to say that no new colours enter into the formation of *prana*. All the colours of the universe are already present there, just as they are in the sun, the prototype of *prana*. The colouration which I have so often spoken of is only the strengthening of the particular colour to an extent that throws the others in shade. It is this disturbance of balance, which, in the first place, causes the variety of human *prana*, and in the second those innumerable diseases which flesh is heir to.

From this it is evident that every action of man gives his *prana* a separate colour, and the colour affects the gross body in its turn. But when, at what time, does the particular tatwic colour affect the body? Ordinarily under similar tatwic condition of the external universe. This means that if the *agni tatwa* has gained strength in any *prana* at any one particular division of time, the strength will show itself when that particular division of time recurs again.

Before attempting a solution of this problem, it is necessary to understand the following truths.

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer in that organism of positive life. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of the negative life. The planets each of them establish their own currents in the organism. For the sake of simplicity I have as yet only spoken of the sun and the moon, the lords respectively of the positive and negative currents, of the right and left halves of the body, of the brain and the heart, of the nerves, and the blood-vessels. These two are the chief sources of life, but the planets, it must be remembered, exercise a modifying influence over these currents. So the real tatwic condition of any moment is determined by all the seven planets. Just like the sun and the moon, each planet, after determining the general tatwic condition of the moment, goes to introduce changes in the organism which is the birth of the moment. These changes correspond with the manifestation of that colour of *prana* which took its rise at that time. Thus suppose the negative red colour has entered *prana* when the moon is in the 2nd degree of the sign of Libra. If the one is no disturbing influence of any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

1. Momentary. This degree of strength has its effect there and then.

2. 30° strength. In this case the effect will show itself when each planet is in the same sign as at the time of the impression.

3. 15° strength (Horu).
4. 10° strength (Dreskana).
5. 200′ strength (Navansha).
6. 150′ strength (Dwadashansha).
7. 60′ or 1° strength (Trensânsa).
8. 1″ strength. (Kala). 9. 1″ strength (Vepala). 10. 1″ strength (Truti).

Suppose in any *prana* on account of any action the *agni tatwa* obtains the strongest possible prevalence consistent with the preservation of the body, the *tatwa* will begin to have its effect then and there until it has exhausted itself to a certain extent. It will then become latent, and show itself when at any time the same planets sit in the same mansions. Examples will illustrate better. Suppose the following advancement of the planets at any moment denotes a tatwic condition when any given colour has entered the *prana*.

The 3rd of April, Tuesday.

At a time when the positions of the stars are as follow:

	Signs.	deg.	m.	s.		Signs.	deg.	m.	s.
Sun	11	22	52	55	Venus	11	26	35	17
Mars	5	28	1	40	Moon	8	16	5	9
Mercury	10	25	42	27	Jupiter	7	15	41	53
Saturn	3	9	33	30					

It is at this time we suppose that the act above referred to is committed.

The present effect will pass off with the two-hours' lunar current which may be passing at that time. It will then become latent, and remain so till the time when these planets are in the same position again. These positions might, as has been seen, be nine and more in number.

As soon as the exact time passes off when a colour has obtained predominance in *prana*, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars sit in the same mansions. Some of the strength is worn off at this time, and the force again becomes latent to show itself in greater minuteness when at any time the half mansions coincide, and so on with the remaining parts noticed above. These may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself, though it will at that time remain only a tendency.

These observations, although necessarily very meagre, tend to show that the impression produced upon *prana* by any, however insignificant, act, really takes ages to pass off, for hundreds and thousands of years may pass off, when the stars coincide in position, to a degree, with that when the act was committed. A knowledge of astronomy is thus highly essential in occult

Vedic religion. The following observations may, however, render the above a little more intelligible. The *pranamaya kosha*, as often remarked, is an exact picture of the *terrestrial prana.* The periodical currents of the finer forces of nature which are in the earth, pass according to the same laws in the principle of life. Just like the Zodiac the *pranamaya kosha* is divided into mansions, &c. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has branching off from it twelve ramifications, which are the twelve signs of the Zodiac. The daily rotation then gives us the thirty-one *chakras* spoken of in my previous article. These *chakras* have all the divisions of the signs of the Zodiac. The division into semi-mansions has already been spoken of. There is the positive semi-mansion, and the negative semi-mansion. Then we have the one-third, one-ninth, one-twelfth, and so on to a degree, or the divisions or the sub-divisions thereof. Each of these *chakras* both diurnal and annual is, in fact, a circle of 360 deg. just like the great circles of the heavenly sphere. Through these *chakras* is established a course of seven descriptions of life-currents. 1. Solar; 2. Lunar; 3.Mars—Agni; 4. Mercury—Prithwi; 5.Jupiter—Vayu;—6.Venus—Apas; 7. Saturn—Akasa. It is quite possible that along the same *chakras* there may be passing all or any one or more of these differing currents, at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of *prana* is determined by the position of these various localized currents. Now if any one or more of these *tatwic* currents is strengthened by any act of ours under any position of the currents, it is only when we have to a degree the same position of these currents that tatwic effect will make its appearance in full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect passes off in the present life. Hence arises the necessity of a second life upon this earth.

The accumulated tatwic effects of a life's work give to each life a general tinge of its own. This tinge wears off gradually as the component colours pass off or weaken in strength, one by one. When each of the component colours is one by one sufficiently worn out, the general colour of a life passes off. The gross body which was given birth to by this particular colour ceases to respond to the now differently coloured *prana.* The *prana* does not pass out of the *sushumna.* Death is the result.

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. There may also be a third kind of death, the tatwic death through *akasa.* In the latter the *prana* may pass out of any other part of the body. These cases are rare, and it is well that they are so.

Towards three different regions does the *prana* go after death, according to the paths through which it passes out of the body. The negative path takes it to the moon, the positive to the sun, and the third is an awful state midway between the two.

The negative path is the most general one that the *prana* takes. This path takes it to the moon (the *Chandraloka*), because the moon is the lord of the negative system and the negative currents, and the negative *sushumma* the heart, which therefore is a continuation of the lunar *prana.* The *prana* which has the general negative colour cannot move but along this path, and it is transferred naturally to the reservoirs, the centres of the negative *prana.* Those men in whom the two hours' lunar current is passing more or less regularly take this path.

This *prana* which has lost the intensity of its terrestrial colour, energizes lunar matter according to its own strength, and thus establishes for itself there a sort of passive life.

The mind is here in a state of dream. The tatwic impressions of gathered up forces pass before it in the same way as they pass before it in our earthly dreams. The only difference is that there is not in that state the superposed force of indigestion to render those tatwic impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experience of this world, whatever we have thought, or heard, or seen, or enjoyed, the sense of satisfaction and enjoyment, the bliss and playfulness of the *apas* and the *prithwi tatwas,* the languid sense of love of the *agni,* the agreeable forgetfulness of the *akasa,* all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind which is out of harmony with its surroundings. In this state does the mind live in the *Chandraloka,* as will be better understood when I come to speak of the *tatwic* causes of dreams.

Ages roll on in this state, when the mind has, according to the same general laws which obtain for *prana,* worn out the impressions of a former life. The intense *tatwic* colours which the ceaseless activity of *prana* had called therein into existence now fade off, until at last the mind comes upon a chronic level with the *prana.* Both of them have now lost the tinge of a former life. Of *prana* it might be said that it has a new appearance of the mind, that it has a new consciousness. When they are both in this state, both very weak, the accumulated *tatwic* effects of *prana* begin to show themselves with the return of the same positions of the stars. These draw us back from the lunar to the terrestrial *prana.* The mind at this stage has no individuality worth taking account of, so that it is drawn by the *prana* to wherever its affinities carry it. It comes and joins with those solar rays which bear a similar colour, all those mighty potentialities which shew themselves in the future man lying quite latent as yet. With the rays of the sun it passes, according to the ordinary laws of vegetation, into grain which bears similar colours. Each grain has a separate individuality, which accounts for its separate appearance from others of its brothers, and there may be in many a grain human potentialities, giving it an individuality of its own. This grain or grains produce the semen virile, which in woman's womb assumes the shape of human beings. This is rebirth.

Along the positive path through the *brahmarandhra* pass those *pranas*, which pass beyond the general effect of Time, and therefore return not to the earth under ordinary binding laws. It is Time that brings back *pranas* from the moon, when this even, the most general and the least strong *tatwic* condition, comes into play with the return of identical astral positions, but the sun being the keeper of Time himself, and the strongest factor in the determination of his *tatwic* condition, it would be impossible for solar time to effect solar *prana*. Therefore, only those *pranas* travel towards the sun, in which there is almost no preponderance of any *tatwic* colour. This is the state of the *prana* of Yogis alone. By the constant practice of the eight branches of Yoga, the *prana* is purified of any very strongly personifying colours, and since it is evident that on such a *prana* Time can have no effect under ordinary circumstances, they pass off to the sun. These *pranas* have no distinct personifying colours; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other according to the particular branch of science which they have cultivated, or according to the particular and varying methods of mental improvement which they have followed on earth. In this state the mind is not dependant, as in the moon, upon the impressions of *prana*. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and moulding the *prana* to its own shapes, and giving it its own colours. This is a kind of *Moksha*.

Although the sun is the most potent lord of life, and the *tatwic* condition of *prana* has now no effect upon the *prana* which has passed to the sun, the planetary currents have still some slight effect upon it, and there are times when this effect is very strong, so that the earthly conditions in which they have previously lived are again called back to their minds. A desire to do the same sort of good they did the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to the earth. Sankaracharya has noticed in his commentary on the Brahma Sutras that *Apantartamah*, one of the Vedic *rishis*, thus appeared on earth as Krishnadwaipayana, about the end of the Dwapara, and the beginning of the Kaliyuga.

Such in brief is the course of human life. Something must now be said on a problem of the deepest possible interest: "How are we to remove these antagonistic colours of *prana*?" There are two methods of removing these colours—medicine and the discipline of *prana* by the practice of Yoga.

There are in these days two systems of pathology in vogue—the allopathic, and the homœopathic. The allopathic system works by the principle of unlikes, the homœopathic by that of the likes. If certain symptoms are visible in the gross body of any living organism—and these symptoms, let the reader remember, are the effects of the *tatwic* changes of *prana*—the allopath will give medicine which will remove or supply materials which the *tatwic* changes of *prana* have added to or taken from the body. If the force of *prana* does not exhaust itself, there is no remedy for it in allopathy; what it can do is only to keep up the balance of elements in the gross body. Moreover when, according to the change of the *tatwic* conditions of time, the present degree of the strength of *prana* has exhausted itself, the rest will become latent, and allopathy is powerless against this latency. The same disease may recur over and over again. There is no effective cure. The real force which lies at the root of the disease is beyond the reach of the allopath.

For homœopathy it is possible to effect more radical cures. How? By aggravation. The aggravation of homœopathy means the calling out of *prana* at once into the gross body. With its whole strength the antagonistic colours are transferred to the gross body. The symptoms are firstly aggravated, but the *prana* becomes pure and healthy. No sooner that this is the case the healthy influence of *prana* begins to arrest itself on the gross body, restores it to its own condition, and the balance of the elements is restored.

The allopathic system is easier of handling, because, as every body knows, it is easier to sweep off a drain, while it is very difficult to ascertain the true colour of *prana*, which lies at the root of the derangement.

It might be remarked that the success of homœopathy is a very good corroboration of the occult theory of *prana*. The true principle of pathology is indeed what is in everybody's mouth in India, that is, the cure of poison is that poison itself. The science of chromopathy too works upon the same two principles. If we administer to our patient water charged with the colour opposite to that of the disease, relief will come as in allopathy; but if the colour of the water be identical with that of the disease, an aggravation will be followed by immediate relief and radical cure, as in homœopathy.

So much for pathology under the head of the discipline of *prana*. I shall now notice *pranayama*.

The word *pranayama* means holding the *prana* in check. Different colours of *prana* have different effects upon the gross body in general, and these effects are indicated by the special manifestation of the principle in the act of breathing. Each disease has a separate colour of its own, and each colour is indicated by breath. Now *pranayama* consists in prolonging and rendering more intense these colours of *prana*, by holding the breath in check in the state which corresponds with the colour. By thus prolonging the condition of the gross body, an aggravation is induced, and a cure is the result. *Pranayama* is a most difficult process, and requires the most complete knowledge of the science of breath, both theoretical and practical. If indiscriminately followed, it may, instead of purifying the *prana*, give it a bundle of antagonistic colours, and be thus a source of misery rather than of bliss. *Pranayama* of a particular sort, if not justified by the wants of the system, will only serve to intensify the particular colour of *prana*, and thus produce an effect just the reverse of what is desirable. There is also a soothing method of the treatment of diseases by the control of breath. If the disease is positive, we may induce the negative current, and *vice versâ*, by putting the gross body into positions, which coincide with the play of these currents. If the disease is caused by the heating *tatwas*, we may bring into play the cooling ones and *vice versâ*.

The change from the positive to the negative and *vice versâ* are easily effected; we may lie down on the opposite side, or press in some other way the veins and nerves of the opposite half of the body. The *tatwic* changes are however effected with greater difficulty. We must accustom ourselves to longer or shorter breathing as the case may be, at will. I have noticed that the length of the expired air is in the case of Akasa, Vayu, Agni, Prithwi, and Apas, respectively 1 (or Zero), 8, 4, 12, and 16 fingers below the nose. Now if we are accustomed to breathe at will so as to let our breath only go one, or four, or eight, or twelve, or sixteen, fingers and no more nor less, the respective *tatwas* will be brought into play. This is one of the most difficult processes of *pranayama* and is classed under the head of Hatha Yoga. There is another method of inducing these *tatwas*, both in oneself and in other organisms too. This is by the training of the will, and effecting changes in *prana* through the mental coil. This will better be spoken of elsewhere.

RAMA PRASAD.

HYPNOTISM IN A PALACE.*

SOME extremely curious details about a hypnotic séance in the Royal Palace at Madrid have been given by the Spanish papers.

Queen Christina having heard of the successful hypnotic experiments made by Professor Das upon different subjects, and specially with the Senorita Doña Mercedes Montero de Espinosa, expressed a desire to study this class of experiments. The parties interested, greatly honored by the condescension, lent themselves to the project with eagerness. The séance took place in the presence of the Royal family in the salon called the Piano room.

Professor Das gave a succinct explanation of the hypnotic condition which he said could be induced by virtue of the power of the gaze, by mental suggestions, and by the effects of vibration on the auditive organs.

The doctor placed his influence at the disposal of the Royal personages; the results obtained during a two-hours' séance were made at the suggestion and arrangement of their Majesties, and more especially of His Highness—and oftener by the direct intervention of Her Majesty the Queen Regent.

The hypnotised subject, after having moved her arms, sometimes the left, sometimes the right at will, as mentally ordered, Her Majesty the Queen induced muscular contraction in the presence of these august personages; then they passed on to experiment on the transposition of the senses by suggestion, and H. M. made the suggestion that the subject should think she was eating a cooked sweet potatoe. The Senorita Montero then eat

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* Translated from the *Revue Spirite*.

Monsieur A. Tournier, in the *Theosophist* for April last says: "Abstain from beans," that is to say, (as he understands it) do not occupy yourself with politics; for in the time of Pythagoras, beans represented voting-papers. Yet we are assured—*vide* "Isis Unveiled," Vol. ii, page 78, that Pythagoras once persuaded an ox to give up eating beans. Surely Monsieur A. Tournier does not mean to assert that in the time of Pythagoras the franchise was extended to cattle!

A. BANON.

Editor's Note.—Gafferel, the diligent author of that quaint 17th century book, " Unheard-of Curiosities"—previously cited in these pages—says (p. 119) the Pythagorean precept *a Fabis abstitente*, "hath yet been rightly understood by no man;" but he classifies the bean with pease as "hot" food, and asks whether the former was not proscribed by the Samian Sage because of its being naturally marked with phallic figures on both sides of the bean.

NATURE'S FINER FORCES.

The Mind.

No theory of the life of the universe is at once so simple and so grand as the theory of breath (*swara*). It is the one universal motion, which makes its appearance in *maya* by virtue of the unseen substratum of the Cosmos, the *parabrahma* of the Vedantins. The most appropriate expression in English for *swara* would be "the current of life." The Indian science of breath investigates and formulates the laws, or rather the one universal law, according to which this current of life, this motive power of Universal Intelligence, running, as Emerson so beautifully puts it, along the wires of thought, governs evolution and involution, and all the phenomena of human life,—physiological, mental, and spiritual. In the whole length and breadth of this universe, there is no phenomena, great or small, which does not find its most natural, most intelligible and most apposite explanation in the theory of the five modes of manifestion of this universal motion—the five elementary *tatwas*.

In the last two articles I tried to explain generally, how every physiological phenomenon was governed by the five *tatwas*. The object of the present article is to briefly run over the various phenomena relating to the third higher body of man—the *manomaya kosha*, the mind,—and note how symmetrically and universally the *tatwas* bring about the formation and work of this principle.

It is what is in general language called knowledge that distinguishes the mind from physical life (*prana*); but it will be seen, on a little consideration, that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. For what is knowledge but a kind of *tatwic* motion of breath, elevated into self-consciousness by the presence, in greater or less degree, of the element of *ahankar*? This is no doubt the *view* of knowledge taken by the Vedantic philosopher when he speaks of intelligence (*prana*) as being the motive power, the first cause, of the universe. The word *swara* is only a synonym of intelligence, the one manifestation of the *One* descending into *prakriti*.

'I see something,' means, according to our view of knowledge, that my *manomaya kosha* has been put into visual vibration.

'I hear,' means that my *manomaya kosha* is in a state of auditory vibration.

'I feel,' means that my mind is in a state of tangible vibration. And so on with the other senses.

'I love,' means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of *anandamaya* is the state of the highest knowledge. There is then but one centre—the substratum for the whole infinity of *parabrahma*, and the ethereal vibrations of his breath are *one* throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe, with all its potentialities and actualities, is a part of that knowledge. This is the highest state of *bliss*. There is no consciousness of self here, for the *I* has only a relative existence, and there must be a *Thou* or a *He* before there can be an *I*.

The *ego* takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name of *ahankara* has been assigned to this state of matters. The etherial impulses of those centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other, just in the same way as the individualized etherial impulses of one man are affected by those of others. The *tatwic* motion of one centre of *Brahma* is carried along the same universal lines to the other. Two differing motions are thus found in the one centre. The stronger impulse is called the *I*, the weaker the *Thou*, or the *He* as the case may be.

Then comes *manas*. *Viraj* is the centre, and *manu* the atmosphere of this state. These centres are beyond the ken of ordinary humanity; but they work under similar laws to those ruling the rest of the cosmos. The suns move round the *virats* in the same way as the planets move round the sun.

The composition of *manu* is similar to that of *prana*; it is composed of a still finer grade of the five *tatwas*, and this increased fineness endows the *tatwas* with different functions.

The five functions of *prana* have been given; the following are the five functions of *manas*, as given by Patanjali, and accepted by Vyasa.

1. Means of knowledge (*Pramana*); 2. False knowledge (*Viparyaya*); 3. Complex imagination (*Vikalpa*); 4. Sleep (*Nidra*); 5. Memory (*Smriti*);

All the manifestations of the mind fall under one or other of these five heads. Thus, *Pramana* includes 1. Perception (*pratyaksha*); 2. Inference (*anumana*); 3. Authority (*agama*). *Veparyaya* includes 1. Ignorance (*avidya, tamas*); 2. Egoism (*asmita, moha*); 3. Retention (*raga, mahamoha*); 4. Repulsion (*tamessa, dwesha*); 5. Tenacity of life (*abhinwesha, andhatamesra*).

The remaining three have no definite sub-divisions. I shall now show that all the modifications of thought are forms of *tatwic* motion on the mental plane.

The word *pramana* (means of knowledge) is derived from two roots, the predicative root *ma* and the derivative root *ana* with the prefix *pra*. The original idea of the root *ma* is "to go, to move," and thence "to measure." The prefix *pra* gives to the root the idea of fulness connected as it is with the root *pri*, "to fill." That which moves *exactly* up or down to the same height with any other thing is the *pramana* of that thing. In becoming the *pramana* of any other thing, the first thing assumes certain qualities which it had not before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word *pramana* as applied to a particular manifestation of the mind.

Pramana is a particular *tatwic* motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external *tatwas* are capable of imprinting upon it, and these changes have been classified by Patanjali under three general heads.

1. (*Pratyaksha*) Perception. This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of *prati*, "each," and *akshya*, "sensuous power, organ of sense." Hence it is that sympathetic *tatwic* vibration which an organ of sense, in contact with its object, produces in the mind. These changes can be classified under five general heads according to the number of senses.

The eye gives birth to the *tejas* (vibrations), the tongue, the skin, the ear, and the nose respectively, to the *apas*, the *vayu*, the *akasa*, and the *prithwi* vibrations. The pure *agni* causes the perception of red, the *tejas prithwi* of yellow, the *tejas upas* of white, the *tejas vayu* of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The *apas* gives softness, the *vayu* roughness, the *agni* harshness.

We see through the eyes not only color, but also form. It will be remembered that a particular form has been assigned to every *tatwic* vibration, and all the forms of gross matter answer to corresponding *tatwic* vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not act. The ear would *hear* form if the more general use of the eye and the skin for this purpose has not almost stifled it into inaction.

The pure *apas* vibrations cause an astringent taste, the *apas-prithwi*, a sweet, the *apas-agni*, hot, the *apas-vayu*, acid, and so on. Innumerable other variations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable *tatwic* motion of the mental body caused by the sympathetic communications of the vibrations of *prana*, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

The word *anumana* (inference) has the same roots as the word *pramana*. The only difference is in the prefix. We have here *anu* "after" instead of *pra*. Inference (*anumana*) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the same time, then, if at any time one of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus suppose a man pinches me. The complex vibrations that make up the perception of the action of man pinching me are produced in my mind. I recognise the phenomenon. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now, here are two kinds of *tatwic* motion, the one coming after the other. If at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference." Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The image of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the picture of that direction makes its appearance. I therefore say that the sun rises as a rule in that direction. Inference is therefore nothing more than a *tatwic* motion coming *after* another related one. The third modification of what is called the means of knowledge (*pramana*) is authority (*agama*). What is this? I read in my geography, or hear from the lips of my teacher, that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relation? Certainly it is not *perception*, and therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.*

There is however, little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color belonging to the perceptive modifications of the mind is always single in its nature. A certain phase of the *tayus* vibration must always prevail in the usual modification, and similarly the vibrations of other *tatwas* correspond to our different sensuous modifications. Each of these manifestations has its own distinctive color. The red will appear as well in the visual as in the auditory or any other vibration; but the red of the visual vibration will be bright and pure, that of the organ of smell will be tinged with yellow, that of the organ of touch will be bluish, ande the somniferous red will be rather dark. There is therefore not the least likelihood that the vocal vibration will coincide with the purperceptive vibration. The vocal vibrations are double in their nature, and they can only, if at all, coincide with the inferential vibrations; and here too they can only coincide with the auditory vibrations. A little consideration will however show that there is some difference between the vocal and inferential vibrations. In inference a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain in our mind an equally important position. We place two percepts together, *compare* them, and then say that one follows the other. In the verbal modification, there is no comparison, no simultaneous consciousness, no placing together of the two percepts. The one causes the other no doubt, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the effect brings about a change in the color of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

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* But see Max Müller's new book "The Science of Thought," in which he discusses the identity of thought and language.—*Ed.*

The second mental modification is called *viparyaya* (false knowledge).

This word also is derived from a root meaning motion—*i* or *ay* "to go, to move." The prefix *pari* is connected with the root *pra* and gives the same idea to the root. *Paryaya* has, therefore, the same meaning as *pramana*. The word *viparyaya* therefore means "a motion removed from the motion which coincides with the object." The vibrations of *pramana* coincide in nature with the vibrations of the object of perception, not so the vibrations of *viparyaya*. Certain acquired conditions of the mind imprint on the percepts a new color of their own, and thus distinguish them from the percepts of *pramana*. There are five modifications of this manifestation.

1. *Avidya* (Ignorance). This is the general field for manifestation of all the modifications of *viparyaya* (false knowledge). The word comes from the root *vid* to know, the prefix *a* and the suffix *ya*. The original meaning of the root is "to be, to exist." The original meaning *vidya* is therefore "the state of a thing as it is," or, expressed in terms of the mental plane in one word, "knowledge." As long as in the face of a human being I see a *face* and nothing else, my mental vibration is said to be *vidya*. But as soon as I see a moon, or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be *vidya* but *avidya*. *Avidya* (ignorance) is therefore not a negative conception; it is just as positive as *vidya* itself. It is a great mistake to suppose that words having the private prefixes always imply abstractions and never realities. This however by-the-bye. The state of *avidya* is that state in which the mental vibration disturbed by that of *akasa* and some other *tatwas*, which thus result in the production of false appearances. The general appearance of *avidya* is *akasa*, darkness, and this is why *tamas* is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite the same set of vibrations in all minds. What then is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing-up of energy is a problem of the deepest importance in philosophy, and the doctrine of transmigration of souls finds its most intelligible explanation in this. The law might be enunciated as follows:—

If anything be set in any particular kind of *tatwic* motion—internal or external—it acquires a capability of being for a second time easily set in the same sort of motion, and of consequently resisting a different sort of motion. If the thing be subjected to the same motion for some time, that motion becomes a necessary attribute of the thing. The superposed motion becomes, so to speak, "second nature."

Thus if a man accustoms his body into a particular form of exercise, certain muscles in his body are very easily set in motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits Similar is the case with the mind. If I have a deep-rooted conviction, as some have to this day, that the earth is flat and that the sun moves round it, it may require ages to dislodge it. A thousand examples might be cited of such phenomena. It is however only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another, is what I mean by this stored-up energy. It is variously called *vasana* or *sunsakara* in Sanskrit.

The word *vasana* comes from the root *vas* "to dwell." It means the dwelling or fixing of some form of vibratory motion in the mind. It is by *vasana* that certain truths become native to the mind, and not only certain so-called truths, but all the so-called natural tendencies—moral, physical, spiritual,—becomes in this way native to the mind. The only difference in different *vasanas* is in their respective stability. Those *vasanas* which are imprinted upon the mind as the result of the ordinary evolutionary course of nature, never change. The products of independent human action are of two kinds. If action result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time, by the repellent force of the under-current of evolution. If however the two coincide in direction, increased strength is the result. The latter sort of actions we call virtuous, the former vicious.

It is this *vasana*, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive generative current has in any man the strength, &c. If to it is presented a negative female current of the same degree of strength, &c., the two will try to unite. An attraction which we term sexual love will then be set up. If these two currents are not allowed to unite, they increase in strength and react on the body itself to its injury, if allowed to unite they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary currents asserts itself with greater force, and thus a feeling of satisfaction is the result. This *tatwic* disturbance of the mind will, as long as it has sufficient strength, give its own color to all percepts and concepts. They will not appear in their true light, but *as causes of satisfaction*. Thus they say that true lovers see all things rose-coloured. The appearance of a face we love to see, causes a partial running of the currents into one another, and a certain amount of satisfaction is the result. We forget that we are seeing a *face*; we are only conscious of some cause resulting in a state of satisfaction. That cause of satisfaction we call by different names. Sometimes we call it a flower, at others we call it a moon. Sometimes we feel that the current of life itself is flowing from those dear eyes; at others we recognize nectar itself in that dear embrace. Such are the manifestations of *avidya*. As Patanjali says, *avidya* consists in the perception of the internal, the pure, the pleasing, and the spiritual, instead of or rather in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of *avidya* which, as has been remarked, is a substantial reality and not a mere negative conception[*].

This mental phenomenon causes the four remaining ones:—1. *Aswita*, egoism. 2. *Raja*, retentive desire. 3. *Dwesha*, repulsive desire. 4. *Abhinivesha*, tenacity of life.

1. *Aswita* (egoism) is the conviction that real life (*purush-swara*) is one with the various mental and physiological modifications; that the higher self is the same with the lower one, that the sum of our percepts and concepts is the real *ego*, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has chiefly been occupied with these percepts and concepts. The real power of life is never seen making any separate appearance; hence the feeling that the *ego* must be the same with the mental phenomena. It is plain that *avidya*, as defined above, lies at the root of this manifestation. *Raja* (desire to retain). The misleading feeling of satisfaction above mentioned under *avidya* is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of *tatwic* vibration. The feeling of satisfaction, and the picture of the object which seemed to cause that satisfaction, tend to appear together, and this is a hankering after the object, a desire not to let it escape us—that is to say—*Raja*.

We may here investigate more thoroughly the nature of this feeling of satisfaction and its opposite—pleasure and pain. The Sanskrit words for these two mental states are respectively *sukh* and *dukkh*. Both come from the root *khan*, to dig; the suffixes *su* and *dus* make the difference. The former prefix conveys the idea of 'ease,' and it derives this idea from the unrestrained easy flow of breath. The radical idea of *sukh* is therefore unrestrained digging—digging where the soil offers but little resistance. Transferred to the mind, that act becomes *sukh*, which makes upon it an easy impression. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis both of desire and what is called pleasure, that is the sense of satisfaction caused by the impressions produced by external objects—begins with certain percepts and concepts taking root in the mind. This taking root is really only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object for a moment removes that cloud from the clear horizon of the

mind, the soul is conscious of a feeling of satisfaction, which, as I have shown, *avidya* connects with the external object. This, as shown above, gives birth to desire.

Similar is the genesis of pain and the desire to repel. The radical idea of *dukkah* (pain) is the act of digging where a good deal of resistance is experienced. Transferred to the mind it signifies an act which encounters resistance from the mind. The mind does not easily give place to these vibrations, it tries to repel them with all its might. There arises a feeling of privation; it is as if something of its nature were being taken away and an alien phenomenon introduced. This consciousness of privation or want, is pain, and the repulsive power, which these alien vibrations excite in the mind is known by the name of *dwesha* (desire to repel). The word *dwesha* comes from the root *dewish*, which is a compound of *du* and *ish*. *Ish* itself appears to be a compound root—*i* and *s*. This final *s* is connected with the root *su* "to breathe, to be in one's natural state." The root *i* means "to go," and *ish* therefore means "to go towards one's natural state." Transferred to the mind the word becomes a synonym of *raja*. The word *du* in *du-kkh* (pain) performs the same function as in *dus*. Hence *dwish* comes to mean "a hankering after repulsion." Anger, jealousy, hatred, &c., are all modifications of this, as love, affection, friendship, are of *raja*.

It is easy, by what has been said above, to follow up the genesis of the principle of "tenacity of life." I must now try to assign these actions their prevailing *tatwas*.

The general colour of *avidya*, is, as already said, that of *akasa*, darkness, otherwise the *agni tatwa* prevails in anger. If this is accompanied by *vayu*, there will be a good deal of motion in the body; *prithwi* will make it stubborn, *apas* easily manageable, *akasa* will give a tinge of fear.

The same *tatwa* prevails in love. *Prithwi* makes it lustful, *vayu*, changeable, *agni*, fretting, *apas*, lukewarm, *akasa*, blind. *Akasa* prevails in fear. It tends to produce a hollow in the veins themselves. In *prithwi* the timid man is rooted to the spot; with *vayu* he runs away; *apas* succumbs to flattery; *agni* tends to make one revengeful.

I turn now to *vikalpa*. This is that knowledge which the words imply or signify, but for which there is no reality on the physical plane.

The sounds of nature connected with its sights have given us names for percepts. With the additions or subtractions of the percepts, we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In *vikalpa*, two or more percepts are added together in such a way as to answer to a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of *vasana*. When the mind is habituated to the perception of more phenomena than one, all of them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the

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[*] *Cf.* The word *amitra*, not-friend, enemy, a real animal in flesh and blood.

phenomenon is *vikalpa*; if however it does, we call it *samadhi.* We will next examine the important phenomenon of *sleep* (*nidra*). This also is a phenomenon of the *manomaya kosha*, mind. Indian philosophers speak of three states in this connection,—Waking, Dream, Sleep.

1. *Waking.* This is the ordinary state when the principle of life works in connection with the mind. The mind then receives through the action of the senses impressions of external objects. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dream the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of *swara* in all its five modifications. As has been explained in my last article, the different sensuous organs cease to respond to external *tatwic* changes, when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of heat, the negative in that of cold (*Cf.* Babbit, *Electricity and Magnetism*). I may, therefore, in future speak of these forces as heat and cold.

The Upanishad says that in dreamless sleep the soul sleeps in the blood-vessels, the pericardium, the hollow of the heart. Has the system of blood vessels—the negative centre of *prana*—anything to do with dream also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system which accounts for both these phenomena. What is that something? It is variously spoken of as the *pitta*, the *agni*, and the sun. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the *agni tatwa* in particular. The word *pitta* might mislead many, and it is therefore necessary to state that the word does not necessarily always mean bile? There is one *pitta* which Sanskrit physiology locates especially in the heart. That is called the *sadhaka pitta.* It is nothing more nor less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the three states in varying degrees. This and nothing else is the meaning of the Vedic text that the soul sleeps in the pericardium, &c. All the functions of life are carried on properly as long as we have a perfect balance of the positive and negative currents—heat and cold. The mean of the solar and lunar temperatures is the temperature at which the *prana* keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the extreme of the positive, the other the extreme of the negative. When the positive reaches its daily extreme, the sensuous organs pass out of time.

It is a matter of daily experience that the sensuous organs respond to external *tatwic* vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is therefore a certain degree of temperature at which the sensuous organs can ordinarily work; when this limit is exceeded either way, the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary working temperature is naturally exceeded by this gathering up of the force, the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (*sthula sarira*) alone have slackened; the soul sees the mind no longer affected by external impressions. The mind is however habituated to various percepts and concepts, and by the mere force of habit passes into various states. The *breath* as it modifies into the five *tatwic* states becomes the cause of the varying impressions coming up. The soul, as already said, has no part in calling up these visions of her own free-will. It is by the working of a necessary law of life, that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream; otherwise it would be impossible to explain horrible dreams. Why indeed, if the soul is entirely free in dreaming, does it sometimes call into being those hideous appearances, which, with one terrible shock, seem to send our very bood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the *tatwas.* As one *tatwa* easily glides into the other, one thought gives place to another. The *akasa* causes fear, shame, desire, anger; the *vayu* takes us to different places; the *agni* shows us gold and silver; the *prithwi* may bring us to enjoyments, smiles, dalliance, and so on. And then we might have composite *tatwic* vibrations. We might see men and women, dances and battles, councils and popular gatherings; we might walk in gardens, smell the choicest flowers, see the most beautiful spots; we might shake hands with our friends, we might deliver speeches, we might travel into different lands All these impressions are caused by the *tatwic* state of the mental coil, brought about either by (1) physical derangement, (2) ordinary *tatwic* changes, (3) or some other coming natural change of state.

As there are three different causes, there are thus three different kinds of dreams. The first cause is physical derangement. When the natural currents of *prana* are disturbed so that disease results, or are about to be so disturbed, the mind, in the ordinary way, undergoes these *tatwic* changes. The sympathetic chords of the mind are excited, and we dream of all the disagreeable accompaniments of whatever disease may be within our physical atmosphere, in store for us. Such dreams are akin in their nature to the ravings of delirium; there is only a difference in strength and violence. When ill, we may in a similar way dream of health, and its surroundings. The second kind of dreams is caused by ordinary *tatwic* changes. When the past, the present, and the future *tatwic* condition of our surroundings is uniform in its nature, when there is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological *tatwas* glide smoothly one into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory. The third kind of change is similar to the first; there is a difference only in the nature of the effects. These we call the effects disease or health, as the case may be; here we might group the results, under the general names of prosperity or calamity.

The process of this sort of mental excitement is however the same in both. The currents of life, pregnant with all sorts of good and evil, are sufficient in strength, while yet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from the dust of the world, the more sensitive is it to the slightest and the remotest tendency of *prana* towards some change. We consequently become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh however the force of these dreams, to find out exactly what each dream means, is a most difficult, and, I may say under ordinary circumstances, a quite impossible task. We may make ten thousand mistakes at every step, and we need nothing less than a perfect Yogi for the right understanding of even our own dreams, to say nothing of those of others. Let us illustrate and explain the difficulties which surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. The *tatwic* currents of his body, pregnant with death, disturb the atmospheric *tatwas*, and are, through their instrumentality, spread in varying degrees of strength all over the world. They reach me too, and while I am sleeping, excite the sympathetic chords of the mind. Now there being no special room in my mind for that man, my impression will only be general. A human being, fair or ugly, thin or fat, male or female, lamented or not, and having similar other qualities, will come into the mind on his death bed. But what man? The power of complex imagination (*vikalpa*) unless strongly kept in check by the hardest exercise of yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these *tatwic* qualities, will make his appearance in my consciousness. It is evident I shall be on the wrong track. That some one is dead or dying we may be sure, but who or where it is impossible for ordinary men to discover. And not only does the manifestation of *vikalpa* put us on the wrong track; all the manifestations of the mind do that. The state of *samadhi*, which is nothing more than putting one's self into the most perfect amenability to *tatwic* surroundings, is therefore impossible, unless all the other manifestations are held in perfect check, "Yoga," says Patanjali, "is keeping in check the manifestations of the mind."

But to resume. The dreamy state is maintained as long as and when the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength that too must be affected. The *manas* and the *prana* are made of the same materials and are subject to the same laws. The more subtile however these materials are, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first one are however greater than the other lower one, and this causes its subtlety. The higher are always affected through the immediately lower principle. Thus the external *tatwas* will affect *prana* immediately, but the mind can only be affected through the *prana* and not directly. The cardiac temperature is only an indication of the degree of heat in *prana*. When sufficient is gathered up there, the *prana* having acquired sufficient strength, affects the mental coil. That too now passes out of time. The mental vibrations too are at rest. The mind can only work at a certain temperature; beyond that it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep (*sushupti*).

A good deal more remains to be said about the relations of the higher self in this state. This we shall treat under a separate head.

I pass on now to the fifth and last mental manifestation—*Smriti*, "Retention, Memory."

As Professor Max Müller has remarked, the original idea of the root *smri* (from which *smriti*) is "to make soft, to melt." The process of making soft or melting consists in the melting thing assuming a consistency nearer, and nearer to the *tatwic* consistency of the melting force. All change of state is equivalent to the assumption on the part of the thing changing, of the state of the *tatwa* which causes the change. Hence the secondary idea of the root, "to love." Love is that state of the mind in which it melts into the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy, between the mind and the object perceived. This sympathy is created by stored-up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind as explained above. It is nothing more than a change of the *tatwic* state of the mind, and what is left behind is only a capacity for sooner falling into the same state again. The mind falls back into the same state, when it is under the influence of the same *tatwic* surroundings. The presence of the same things calls back the same mental state.

These *tatwic* surroundings may be of two descriptions—astral and local. The astral influence is the effect upon the individual *prana* of the then condition of the terrestrial *prana*. If this effect appears as the *agni tatwa*, those of our concepts which have a prominent connection with this *tatwa*, will make their appearance in the mind. Some of these are a hankering after wealth, a desire for progeny, &c., &c. If we have the *vayu tatwa*, a desire to travel may take possession of our minds and so on. A minute *tatwic* analysis of all our concepts is of the greatest interest; suffice it here however to say that the *tatwic* condition of *prana* often calls up into the mind objects which have, in similar previous conditions, made the objects of perception. It is this power, already shown, that underlies dreams of one class. In the waking state too this phase of memory often acts as reminiscence.

Local surroundings are constituted by those objects which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association.

Both these phenomena constitute memory proper (*smriti*). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called *buddhi*, literary memory. This is the power by which we call to mind what we have learnt of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act first comes into the mind, and then the object.

All the five *tatwas* and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with yoga, *i. e.*, the exercise of free will to direct the energies of the mind into desirable channels. While those impressions which take root in the mind on account of natural surroundings, make the mind an unwilling slave of the external word, *buddhi* may lead it to bliss and freedom. But will these *tatwic* surroundings always bring related phenomena into consciousness? No! This depends upon their correlative strength. It is well known that when the vibrations per second of *akasa* (sound) pass beyond a certain limit either way, they do not affect the tympanum. Similar is the case with the other *tatwas*; it is for example only a certain number of vibrations per second of the *tejas tatwa*, which affects the eye, and so on with the other senses. Similar is the case with the mind. It is only when the mental and external *tatwic* tensions are equal, that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental *tatwas* might not be affected by percepts of different strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental *tatwic* strength produced? By exercise, and the absence of exercise. If we accustom the mind just as we do the body, to any particular percept or concept, the mind turns easily to those percepts and concepts. If however we give up the exercise, the mind becomes stiff, and closes by degrees to respond to these percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things, gives up his exercise—his mind will begin to lose that nice perception. The stiffer the mind becomes, the less will the causal relation affect him, the less will he know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.

But although activity of one sort is impracticable, activity of some sort is always present in the mind. With every action the color of the mind changes, and one color may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions I mean those impressions which are not compatible with the state of *moksha*, and have about them a tinge of earthly life.

With every moment the mind changes its color, whether the impression be adding or subtracting. These changes are temporary. But there is at the same time a permanent change going on in the color of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength and passing into variety. The color is constantly changing. But the same general color is maintained under ordinary circumstances during our earthly life. Under extraordinary circumstances we might have men having two memories. Under such circumstances, as in case of approaching death, the accumulated forces of a whole life, combine into a different color. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general color of the mind, differing from that of other minds, and yet retaining its general character, for a whole life, gives us the consciousness of personal identity. In every act which has been done, or which is, or might be, done, the soul sees the same general color, and hence the feeling of personal identity.

In death the general color changes, and although we have the same mind, we have a different *consciousness*. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the *manomaya kosha*, the mental coil in the ordinary state. The influence of the higher principle, (the *vygnanmaya kosha*) through the exercise of yoga induces in the mind a number of other manifestations. That will form the subject of my next attempt.

RAMA PRASAD.

NATURE'S FINER FORCES.

The Cosmic Picture-gallery.

WE are directed by our Guru in the philosophy of tatwas to look into vacant space towards the sky, when the horizon is perfectly clear, and fix our attention there with the greatest possible strength.

We are told that after sufficient practice we shall see there a variety of pictures—the most beautiful landscapes, the most gorgeous palaces of the world, and men, women and children in all the varying aspects of life. How is such a thing possible? What do we learn by this practical lesson in the science of attention?

I think I have described with sufficient explicitness in my last articles the ocean of life (prana) with the sun for its centre, and have given a hint sufficiently suggestive of the nature of the macrocosmic mental and spiritual atmospheres. It is of the essential nature of these atmospheres that every point therein forms a centre of action and reaction for the whole ocean. From what has been said already, it will be plain that each of these atmospheres has a limit of its own. The terrestrial atmosphere extends only to a few miles, and the external boundary line of this sphere must, it will be readily understood, give it the appearance of an orange, just like that of the earth. The case is the same with the solar *prana,* and the higher atmospheres. To begin with the terrestrial *prana,* which has the measured limits of our atmosphere. Every little atom of our earth, and the most perfect organism as well as the most imperfect, makes a centre of action and reaction for the tatwic currents of terrestrial *prana.* The *prana* has the capability of being thrown into the shape of every organism. Or, to use a different language, the rays of the *prana* as they fall upon every organism are returned from that organism according to the now well-known laws of reflection. These rays, as is again well known, carry within themselves our pictures. Bearing these within them, they go up to the limit of the terrestrial *prana* noted above. It will be easy to conceive that within the imaginary sphere which surrounds our terrestrial *prana* we have now a magnified picture of our central organism. Not one organism only, but all the smallest points, the most imperfect beginnings of organized life as well as the most perfect organisms,—all are pictured in this imaginary sphere. It is a magnificent picture gallery. All that is seen or heard, touched, tasted, or smelt on the face of this earth has a glorious and magnified picture there. At the limit of this terrestrial *prána,* the picture-forming tatwic rays exercise a double function.

Firstly, they throw the sympathetic tatwic chords of the solar *prana* into similar motion. That is to say, these pictures are now consigned to the solar *prana,* from whence in due course they reach step by step to the universal intelligence itself.

Secondly, these rays react upon themselves, and, turning from the limiting sphere, are again reflected to the centre.

It is these pictures which the attentive mind sees in its noonday gaze into vacancy, and it is these pictures seen in this mysterious way which give us the finest food for our imagination and intellect, and supply us with a far-reaching clue to the nature and working of the laws which govern the life of the macrocosm and the microcosm. For these pictures tell us that the smallest of our actions, on whatever plane of existence, an action which may be so insignificant as to pass unnoticed even by ourselves, is destined to receive an everlasting record, as the effect of the past and the cause of the future. These pictures again tell us of the existence of the five universal tatwas, which play so important a part in the universe. It is these pictures which lead us to the discovery of the manifold constitution of man and the universe, and of those powers of the mind which have not yet received recognition at the hands of the official science of the day.

I must now notice these pictures a little more in detail. The science of photography tells us that under certain conditions the visual pictures can be caught on the plane of the sensitive paper. But how can we account for the reading of letters at a distance of forty miles or more? Such phenomena are to me a matter of personal experience. Very lately while sitting abstracted, or it may be in a kind of dream, about four o'clock in the morning, I read a post-card written by a friend to a friend about me the very same night, at a distance of about thirty miles. One thing more must, I think, be noticed here; almost half the card spoke about me, the rest referred to other matters, which might have a slight passing interest for me, but could have no very engrossing one. Now this rest of the card did not come before my mind's eye very clearly, and I felt that with all my effort I could not even keep my eye upon those lines for a sufficiently long time to understand them, but was irresistibly drawn towards the paragraph which spoke of me, which I could read very clearly. Four days after this the addressee of the card showed it to me; it was exactly the same sentence by sentence (so far as I could remember), as I had seen it before. I mention this case in particular, as in it the various requisites for the production of these phenomena are clearly defined. We learn from an analysis of this incident the following facts :—

1. The writer of the card meant when he was writing that I should read the card, and especially the paragraph which concerned me.

2. I was very anxious to know the news about me which that card contained.

3. In the frame of mind mentioned above, my friend wrote the card.

What happened? The picture of his thoughts on the card, both on the physical and mental plane, flew in every direction along the tatwic rays of the macrocosmic *prana* and mind. A picture was immediately made on the macrocosmic spheres, and from thence it bent its rays towards the destination of the post-card. No doubt all minds in the whole earth received a shock of this current of thought at the same time. But my mind alone was sensitive to the card and the news it contained. It was therefore on my mind only that any impression was made.

The rays were as it were refracted into my mind, and the result described above followed.

It follows from this illustration that in order to receive the pictorial rays of the *prana* we must have a mind in a state of sympathy, not of antipathy. That is to say, a mind free from all action or intense feeling for the time being, is the fittest receptacle for the pictorial representations of the cosmos, and so for a correct knowledge of the past and the future. And if we have an intense desire to know the thing so much the better for us. It is in this way that the divine occultist reads the records of the past in the books of nature, and it is on this road that the beginner of this science must walk, according to the direction of our Guru.

To return to our explanations. It must be understood that everything in every aspect that has been or is in being on our planet has a legible record in the book of nature, and that the tatwic rays of the *prana* and the mind are constantly bringing the outlines of these pictures back to us. It is to a great extent due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been for ever effaced from the face of our planet for the ordinary gaze. These returning rays are always inclined *towards the centre which originally gave them birth.* In the case of the mineral surroundings of terrestrial phenomena these centres are preserved intact for ages upon ages, and it is quite possible for any sensitive mind at any time to turn these rays towards itself by coming into contact with any mineral remains of historic phenomena. A stone unearthed at Pompeii is pictured as part of the terrible phenomena which swept the city off the face of the earth, and the rays of that picture are naturally inclined towards that piece of stone. If Mrs. Denton puts that stone to her forehead, a sympathetic and receptive condition is the only pre-requisite for the transference of the whole picture to her mind. This sympathetic state of mind may be natural to a person or it may be acquired. It may be mentioned that what we are in the habit of calling natural powers are really acquired; but they have been acquired in previous incarnations.

Says Siva :—

"There are some to whom the *tatwas* become known, when the mind is purified by habituation, either by the acquired velocity of other births or by the kindness of the Guru."

It seems that two pieces of granite, the same to all intents and purposes externally, may have entirely different tatwic colours; for the colour of a thing depends to a very great extent upon its tatwic surroundings. It is this occult colour which constitutes the real 'soul of things,' although the reader must by this time know that the Sanskrit word *prana* is more appropriate.

It is no myth to say that the practised yogi might with a single effort of his will bring the picture of any part of the world, past or present, before his mind's eye. And not only visual pictures, as our illustration might lead the reader to think. The preservation and formation of visual pictures is only the work of the luminiferous ether—the *tejas tatwa.* The other tatwas perform their functions as well. The *akasa* or sonoriferous ether preserves the record of all the sounds that have ever been heard or are being heard on earth, and similarly do the remaining three ethers preserve the records of the remaining sensations. We see therefore that, combining all these pictures, a yogi in contemplation might have before his mind's eye any man at any distance whatsoever, and might hear his voice *also.* Glyndon in Italy, seeing and hearing the conversation of Viola and Zanoni in their distant island home, is therefore not merely a dream of the poet; it is a scientific reality. The only thing necessary is to have a sympathetic mind. The phenomena of mental telegraphy, psychometry, clairvoyance, clairaudience, are all phases of this tatwic action. Once understood it is all a very simple affair. It may be useful in this place to offer some reflections as to how these pictorial representations of a man's present go to shape his future. I shall first attempt to show how complete the record is. I may at the outset remind the reader of what I have said about the tatwic colour of everything. It is this which gives *individuality* even to a piece of stone.

This pictorial whole is only the cosmic counterpart of the individual *pranamaya kosha* (the coil of life) of which I have spoken in my previous articles. It is possible that any who may not have thoroughly understood the manner of the storing up of the tatwic energy in the individual *prana* may more easily comprehend the phenomenon in its cosmic counterpart. In fact, the macrocosmic and the microcosmic phenomena are both links of the same chain, and both will conduce to the thorough understanding of the whole. Suppose a man stands on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external appearance pictured, but the hue of his life receives the fullest representation. If the *agni tatwa* prevails in him at that moment, if there is the light of satisfaction in his face, if the look in his eyes is calm, collected and pleasant, if he is so much absorbed in the gaze as to forget every thing else, the five tatwas separate or in composition will do their duty, and all the satisfaction, calmness, pleasure, attention or inattention will, to the finest possible shade, be represented in the sphere of the ecliptic. If he walks or runs, comes down or goes up, jumps upward or forward, the tatwic rays of *prana* with the utmost faithfulness picture the generating and the generated colours in the same retentive sphere.

A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, his victim, man or animal, lying helpless or struggling before him; the whole phenomenon is instantaneously recorded. There stand the murderer and the victim in their truest possible colours, there is the solitary room or jungle, the dirty shed or the filthy slaughter-house—all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

Let us again change the scene. We have a liar before us. He tells a lie and thereby injures some brother man. No sooner is the word uttered, then the *ákasa* sets to work with all possible activity. There we have the most faithful representation. The liar is there, and from the reflection which the thought of the injured person throws into the individual *prana,* there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that contemplated wrong is completed, there is also the change for the worse which his mendacity has produced in the victim. There is nothing in fact of the surroundings, the antecedent and consequent postures—the causes and the effects—which is not there represented.

The scene changes, and we come to a thief. Let the night be as dark as it may, let the thief be as circumspect and wary as he can be, our picture is there with all its colours well-defined, though not perhaps so prominent. The time, the house, the wall with a hole,[1] the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent postures, are pictured. And this is so not only for the murderer, the thief, the liar; but for the adulterer, the forger, the villain who thinks his crime hidden from every human eye; their deeds, like all deeds that have ever been done, are vividly, clearly, exactly recorded in Nature's picture-gallery. Instances might be multiplied, for the phenomena of our social life are various and complicated. But it is unnecessary. What has been said is sufficient to explain the principle, and application is useful and not very difficult. But we must now bring our pictures back from our gallery.

We have seen that time and space and all the possible factors of a phenomenon receive there an accurate representation; and, as I have said before, these tatwic rays are united to the time that saw them leaving their record on the plane of our pictorial region. When in the course of ages the same Time throws its shade again upon the earth, the pictorial rays stored up long since energize man-producing matter and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the sun gives life to the earth—to men as well as to vegetables and minerals. Solar life takes human shape in the womb of a mother; and this is only an infusion of some one set of our pictorial rays into sympathetic life which already shows itself on our planet. These rays thus produce for themselves a human gross body in the womb of the mother, and then leaving the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances the pictorial representation changes its tatwic postures, and with it the gross body does the same. In the case of the rebirth of the man we saw gazing on the mountain, the calm, watchful, contented attitude of mind which he cultivated then has its influence upon the organism now; once more the man enjoys the beauty of nature, and so is pleased and happy. But now take the case of the filthy butcher, the cruel murderer. He is by nature cruel, he still yearns to murder and destroy, and he could not be restrained from his horrible practices, but that the picture of the ebbing life of the victim is now part and parcel of his constitution; the pain, the terror, and the feeling of despair and helplessness are there in all their strength. Occasionally he feels as if the blood of life were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair, and helplessness. His life is miserable. Slowly but surely it wanes away.

Let the curtain fall on this scene; the reincarnated thief now comes on the stage. His friends leave him one by one or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part, stealing some of his property, perhaps strangling him, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws towards himself irresistibly men who will cause him the same grief and heart-rending he long ago caused to others. This posture of heart-rending grief has its influence upon him in the ordinary way, and it creates its surroundings under the same influence.

Take, too, the case of the adulterer. As he walks upon the earth, he is attracted towards as many of the other sex as he has guiltily loved before. He loves one, and the love might meet with a favourable response, but very soon a second, a third, a fourth picture make their appearance, which are, as, a matter of course, antagonistic to the former, and repel it. The pledges of love are quite unaccountably broken, and the heart-rending pain that is caused may well be imagined. All the jealousy and all the complicated quarrels of lovers might with ease be traced to causes such as these.

And those who have sinned by selling their love for gold long ago, will now love and will be looked upon in return with contempt for their poverty. What can be more miserable than to be denied even the luxury of love for the sake of poverty?

These illustrations are, I believe, sufficient to explain the law according to which these cosmic pictures govern our future lives. Whatever other sins may be committed under the innumerable varying circumstances of life, their tatwic effects can easily be traced through the pictorial representations of the cosmos.

It is not difficult to understand that the picture of each individual organism in *prana,* although ever-changing with the varying postures of the object, remains the same in substance. Every object exists in its form of *prana,* until in the course of evolution *prana* itself merges into the higher atmosphere of *manas.*

Every genus and every species of living organism upon the face of the earth is pictured in *prana,* and it is these pictures which on the highest plane of existence correspond in my opinion to the *ideas* of Plato. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? *Ex nihilo nihil fit* is a well known doctrine of philosophy;

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[1] This expression may require some explanation for Western readers. The most ordinary method of committing a burglary in the East is not by forcing open a door or a window, but by making a hole in the wall, which is usually of dried mud, or at best of ill-cemented brick. There is a similar allusion in the Christian Bible at Matt. iv. 19— *καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι*—which should be translated "and where thieves *dig through* and steal."

and I hold with Vayasa that the representations (what we now call pictures) of all objects, in their generic, specific and individual capacities, have ever been existing in the universal mind. *Swara*, or what may be called the Breath of God, the Breath of Life, is nothing more nor less, as has already been explained, than abstract Intelligence, or if such an expression be better understood *intelligent motion*. Our book says :—" In the *Swara* are (pictured or represented) the Vedas and the Sastras ; in the *Swara* the highest *gandharvas* ; and in the *Swara*, all the three worlds ; the *Swara* is *atma* itself." It is not necessary to enter more thoroughly into a discussion of this problem ; the suggestion is sufficient. It might however be said that all formation going on on the face of our planet is the assuming by everything under the influence of solar *ideas* of the shape of these *ideas*. The process is quite similar to the process of wet earth taking impressions of anything that is pressed upon it. The idea of anything is its soul.

Human souls exist in this sphere just like the *souls* of other things, and are affected in that home of theirs by terrestrial experience, in the manner above mentioned.

In the course of ages, these ideas make their appearance in the physical plane again and again, according to laws previously hinted at.

I have also said that these pictures have their counterparts in the mental and the higher atmospheres. Now it might be said that just as these solar pictures recur again and again, there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths. This means to say that the influence of the solar pictures is withdrawn for some time from the earth. After some time, the duration depending upon the colours of the picture, they throw their influence again upon the earth, and we have terrestrial rebirth. We may die any number of terrestrial deaths, yet our solar life is not extinct.

But men of the present *manwantara* might die solar deaths under certain circumstances. Then they pass out of the influence of the sun, and are born again only in the reign of the second. Men who now die solar deaths will remain in a state of bliss all through the present *manwantara*. Their rebirth might also be delayed for more than one *manwantara*. All these pictures remain in the bosom of Manu during the *manwantric pralaya*. In the same way might men undergo higher deaths and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken too, just as the gross, the terrestrial, and the solar may be, and then does the blessed soul remain in bliss and unborn until the dawn of the second day of Brahma. Higher still, and longer still, is the state which follows Brahmic death. Then the spirit is at rest for the remaining Kalpa, and the *Mahapralaya* that follows. After this it will be easy to understand the meaning of the Hindu doctrine that during the night of Brahma, as indeed during all the minor nights, the human soul, and in fact the whole of the universe, is hidden in the bosom of Brahma, like the tree in the seed.

RAMA PRASAD.

NATURE'S FINER FORCES.

Yoga; the Soul.

WE have now described more or less perfectly two principles of the human constitution—*prana* and *manas*. The gross body was omitted as needing no special handling. The five manifestations of each of these two principles, it may be mentioned, may be either fortunate or unfortunate. Those manifestations are fortunate which are consonant with our true culture, which lead us to the highest spiritual development, the *summum bonum* of humanity. Those that keep us chained to the sphere of recurring births and deaths may be called unfortunate. On each of the two planes of life—*prana* and *manas*—there is thus a possibility of double existence. We might have, and in fact in the present conditions of the universe we have, a fortunate and an unfortunate *prana*, a happy mind and an unhappy mind. Considering these two to be four, the number of the principles of the human constitution might be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, and the happy ones with the happy, and we have in the human constitution an arrangement of the principles something like the following.

1. The gross body (sthula sarira).
2. The unhappy prana.
3. The unhappy mind.
4. The happy prana.
5. The happy mind.
6. The soul (vijnana).
7. The spirit (ananda).

The *fundamentum divisionis* in the fivefold division is the *upadhi*, the particular and distinct state of matter (prakriti) in each case: in the sevenfold division it is the nature of karma with reference to its effect upon human evolution.

Both the sets of these powers—the blessed and the unhappy—work upon the same plane, and although the blessed manifestations tend in the long run towards the state of *moksha*, that state is not reached unless and until the higher powers—the *siddhis*—are induced in the mind by the exercise of Yoga. Yoga is a power of the soul. It is therefore necessary to say something about the soul and Yoga, before the higher powers of the mind can be intelligibly described. Yoga is the science of human culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise the mind is filled with high aspirations, and acquires divine powers; while the unhappy tendencies die out. The second and third principle of this article are 'burnt up by the fire of divine knowledge,' and the state of what is called salvation in life is attained. By and by the fourth principle too becomes neutral, and the soul passes into a state of manwantaric moksha. Higher still the soul may pass, according to the strength of her exercise. When the mind too is at rest, as in sound sleep (sushupti) during life, the omniscience of the Vijnana (Brahma) is reached. There is a state higher still, the state of *ananda*. Such are the results of Yoga; I must now describe the nature of the thing and the process of acquirement. So far as the nature of Yoga is concerned, I may say that mankind has reached its present state of development by the exercise of this great power. Nature herself is a great Yogini, and humanity has been and is being purified into perfection by the exercise of her sleepless will. Man need only imitate the great teacher to shorten for his individual self the road to perfection. How are we to render ourselves fit for that great imitation? What are the steps on the great ladder of perfection? These things have been discovered for us by the great sages of yore, and Patanjali's little book is only a short and suggestive transcript of so much of our past experiences and future potentialities as is recorded in the book of nature. This little book uses the word Yoga in a double signification. The first is a state of the mind otherwise called *samadhi*; the second is a set of acts and observances which induce that state in the mind. The definition given by the sage is a negative one, and is only applicable on the plane of the mind. The source of the positive power lies in the higher principle, the soul. Yoga, it is said, is the keeping in check of the (finer) manifestations of the mind.

In the very wording of the definition is involved the supposition of the existence of a power which can control and keep in check the mental manifestations. This power is otherwise familiar to us as freedom of will. Although by the manifestation of egoism (*asmuta)* on the mental plane the soul is deluded into regarding herself as a slave of the second and third principles, the fact is not such, and as soon as the cord of egoism is slackened to a certain extent, the awakening takes place. This is the first step in the initiation by nature herself of the race of man. It is a matter of necessity. The working, side by side with each other, of the second and third, and fourth and fifth principles, weakens the hold of natural mental *asmuta* upon the soul. "I am these, or of these, mental manifestations," says Egoism. Such a state of things cannot however last long. These manifestations are double in their nature; the one is just the reverse of the other. Which of them is one with the ego—the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the soul naturally ends in discovering that she is a separate thing from the mind, that though she has been the slave, she might be (what she naturally is) the Lord, of the mind. Up to this time the soul has been tossed this way or that, in obedience to the tatwic vibrations of the mind. Her blind sympathy with the mental manifestations gives her unison with the mind, and hence the tossing. By the waking above noticed the chord of sympathy is loosened. The stronger the nature, the greater the departure from unison. Instead of the soul being tossed by the mental vibrations, it is now time that the mind should vibrate in obedience to the vibrations of the soul. This assumption of lordship is the freedom of the will, and this obedience of the mind to the vibrations of the soul is Yoga. The manifestations evoked in the mind by the external tatwas must now give way to the stronger motion coming from the soul. By and bye the mental colours change their very nature, and the mind comes to coincide with the soul. In other words, the individual mental principle is neutralized, and the soul is free in her omniscience.

Let us now trace step by step up to *samadhi* the requirements of the mind.

Samadhi or the mental state induced by the practice of Yoga is of two descriptions. As long as the mind is not perfectly absorbed in the soul, the state is called *samprajnata*. It is that state in which the discovery of new truths in every department of nature follows labour. The second is the state of perfect mental absorption. It is called *asamprajnata*. In this there is no knowing, no discovering of unknown things. It is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage. "If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?" The second question is solved in the *samprajnata samadhi*, the first in the other. Before entering further into the nature of *samadhi* a word about habituation and apathy. These two are mentioned by Patanjali as the two means of checking the mental manifestations, and it is very important to understand them thoroughly. The manifestation of apathy is the reflection in the mind of the colour of the soul, when she becomes conscious of her free nature and is disgusted consequently at the mastery of the passions. It is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind.

The confirmation of the mind in this state means for the time being a state of ordinary mental inactivity. By this I mean that the five ordinary manifestations are for the time being at rest. This being so, the mind is for the time left free to receive any influences. Here for the first time we see the influence of the soul in the shape of curiosity (vitarka). What is this? What is that? How is this? How is that? This is the form in which curiosity shows itself in the mind. Curiosity is a desire to know, and a question is an expression of such a desire. But how does man become familiar with questions? The mental shape of curiosity and question will be easily understood by paying a little attention to the remarks I have made on the genesis of desire. The process of the birth of philosophical curiosity is similar to the birth of desire. In the latter the impulse comes from the external world through *prana*, in the former directly from the soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the soul that self and independence are better than the non-self and the enslaving cords thereof. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning (as in the present state of the spiritual development of humanity it generally is), the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire.

Philosophical curiosity then is the first step of mental ascent towards Yoga. We place before our mind, to begin with, every possible manifestation of nature, and try to fit in every possible phase of it with every related manifestation. This is, as we shall see hereafter, '*dharana.*' It is in plain language to apply ourselves to the investigation of all the branches of natural science, one by one.

This is the natural result of curiosity. By this attempt to discover the relations, already existing or possible, essential or potential, among the phenomena of nature, another power is induced in the mind. This power Patanjali calls *vichara,* meditation. The radical idea of the word is to go among the various relations of the portions that make up the whole object of our contemplation. It is only a deeper hold on the mind of the philosophical curiosity noticed above. The third state of this samadhi is what is called *ananda,* happiness or bliss. As long as there is curiosity or meditation, the mind is only assuming the consistency of the soul. This means to say that the vibrations of the soul are as yet only making their way into the mind; they have not yet succeeded entirely. When, however, the third stage is arrived at, the mind is sufficiently polished to receive the full and clear image of the sixth coil. Of that image the mind is conscious as bliss. Every man who has devoted himself to the study of nature has been, for however short a time, in that coveted state. It is very difficult to make it intelligible by description, but I am sure that the majority of my readers are not strangers to it.

But whence does this bliss come? What is it? I have called it a reflection of the soul. But first of all what is the soul? From what I have been writing up to this time, my readers will no doubt surmise that I understand the soul to be only a picture of the gross body, the prana or the mind, so far only however as its constitution is concerned.

I have mentioned that in the macrocosm the sun is the centre, the *prana* the atmosphere of the second principle, and that the ecliptic marks the shape of the principle. I have also mentioned that the individual human principle is only a picture of this macrocosmic picture. I have mentioned again that in the macrocosm *Virat* is the centre and *manu* the atmosphere of the second principle. This atmosphere is made of the five universal tatwas, just like *prana,* the only difference being that the mental tatwas undergo a greater number of vibrations per second than the tatwas of *prana.* I have also said that the individual mind is an exact picture—the aspect of course differing with the surroundings of time, just as in the case of prana—of the macrocosmic mind.

Now I have to say the same with regard to the soul. In the macrocosm there is Brahmá for the centre and Vijnana for the atmosphere of this principle. As the earth moves in *prana,* as the sun breathes in *manu,* as the Manu (or *virat*) breathes in Vijnana, so the soul breathes in the highest atmosphere of *ananda.* Brahmá is the centre of spiritual life, as the sun is the centre of *prana,* and *virat* the centre of mental life. These centres are similar in luminosity to the sun, but ordinary senses cannot perceive them, because the number of tatwic vibrations per second is beyond their power.

This soul of the universe (the *vijnana maya kosha* with Brahma for its centre) is our spiritual ideal.

The tatwic wires of this sphere extend over what we call a *Brahmanda.* This they do in a way similar to the tatwic rays of *prana,* with which we are familiar through the medium of gross matter. This centre with this universe forms the self-conscious universe. In the bosom of this atmosphere exist all the lower centres.

Under the influence of gross matter the mental macrocosm registers the external pictures, that is to say it gains the power of manifesting itself in the five ways I have described in my article on mind. Under the influence of Brahma, however, the mental macrocosm (Manu) attains the higher powers under discussion. This double influence changes after a time the nature of Manu himself. The universe has as it were a new mind after every *manvantara.* This change is always for the better. The mind is ever spiritualizing. The later the Manu, the more spiritual. A time will come when the present macrocosmic mind will be entirely absorbed in the soul. The same is the case with the microcosm of man. Thus Brahma is by nature omniscient. He is conscious of a self. The types of everything that was or is, or is to be in process of time are but so many varying compositions of his tatwas. Every phase of the universe with its antecedents and consequents is in him. It is himself, his own self-consciousness. One mind is absorbed in him in the space of fourteen manwantaras. The motion of the mental tatwas is so much accelerated that they become spiritual. By the time that this takes place in the universe, the vibrations of the tatwas of Prana are being accelerated too under the influence of Manu, until the Prana itself is turned into the Manu of the next period. And again while this is being done, the gross matter is similarly developing itself into *prana.*

This is the process of involution, but for the present let us leave it here, and resume the thread of our subject.

The human soul is an exact picture of this macrocosmic principle. It is omniscient like its prototype, and has the same constitution. But the omniscience of the human soul is yet latent. The sixth principle has only developed a little. Humanity in general has only a very dim notion of infinity, of Godhead, and all such subjects. This means that the rays of the infinite at this stage of our progress are only just evoking our sixth principle into active life. When in process of time the rays of the infinite gather sufficient strength, our soul will come out in her true light. We might accelerate this process by *Vairagya* (apathy,) which as has been seen gives strength to Yoga.

The means of strengthening Yoga deserve separate consideration. Some of them help to remove those influences and forces which are antagonistic to progress; others, such as the contemplation of the divine principle, accelerate the process of the development of the human soul, and the consequent absorption of the mind in the soul. At present I have simply to discover the nature of the *blissful samadhi,* which I spoke of as being caused by the reflection of the soul in the mind.

This reflection simply means the assumption by the mind of the state of the soul. The mind passes from its own ordinary state to the state of the higher energy of the soul. The greater number of tatwic vibrations per second make their way in the matter of a lower number of tatwic vibrations per second. This rising up of the mind, this passing out of itself, the English language recognizes by the name of elation, and this is the meaning of the word *ananda* as qualifying the third state of the *samprajnata samadhi*. Every moment of *ananda* is a step twards the absorption of the mind, and by constant scientific meditation the mind as it were changes its nature, passing for ever into a higher state of consistency. That state which in *ananda* only appeared in the moment of triumph, now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of *Asmita*, which may be translated (as it generally is) by the word egoism, but means making part and parcel of self. Here I pause for the present, but I hope to resume the subject in my next article.

RAMA PRASAD.

THE SURYA SIDDHANTA.

OF the five principal Siddhantas (Treatises on Astronomy and Celestial Mathematics) namely, the Surya Siddhanta, the Pulish Siddhanta, the Romak Siddhanta, the Bashishta Siddhanta, and the Brahma Siddhanta, mentioned by Varaha Mihira in his Brihat Samhita, only the first has been translated into English, and that by a Christian missionary, some half a century ago. As far as our knowledge goes, the others have neither been translated into English nor published in the original. The Surya Siddhanta, like all the ancient Sanskrit works, has the mathematical tables, formulæ and calculations all in verse; and some of the astronomical truths so ingeniously demonstrated are yet so briefly described that it is not to be wondered at if the missionary, unable to understand, has now and then expressed dislike at what he thinks its superstitious and inconsistent passages. A friend of mine is now translating the Surya Siddhanta into Bengali. This book, when fully annotated and explained in plain language, will, I believe, be found to contain almost all the astronomical facts and truths alleged to be recently discovered in the West. Though it will entail the labour of some years to explain all the chapters fully and give an intelligent exposition of all the facts contained therein, the time will not be lost, for it will throw a great deal of light on the hitherto hazy system of Hindu Astronomy. I propose to give the readers of *The Theosophist* a translation of some of the more important points of the book.

The Surya Siddhanta is said to have been narrated by a person created *out of* Surya, the Sun, and *by* Surya himself, to Moidanav, father-in-law of Ravana of Ceylon, who flourished in the Tretayuga. According to this a million years have passed since the time of its first narration. The annotator, Ranganath, finished his annotation of the Surya Siddhanta in A. D. 1505, when the Emperor Jehangir was on the throne of Hindustan.

The Surya Siddhanta contains in all fourteen chapters; namely, 1. Madhyadhikar (calculations of mean places) 2. Spostadhikar.

the case of the other spirit. From this it must not be understood that there is a distinct individuality for the two kinds of spirit. In fact they run into one another. They are merely two stages of that power which we call Parabrahma, Eternal Law, or God. When evolution sets in Prakriti is separated from Purusha, and becomes an individualized power under the incubation of the universal spirit. Prakriti itself is composed partly of atoms of matter, and partly of an infinity of human monads, beginning to assume distinct individualities at the time of evolution. Dwaitism teaches about the following five fundamental distinctions called *Pancha Bhedas* (पंचभेदा) as existing in the cosmos :—

1. That *Jeewa* and *Eshwara* are ever distinct.
2. That one *Jeewa* is ever distinct from another *Jeewa*.
3. That *Jeewa* and *Jada* are ever distinct.
4. That each individuality of *Jada* is ever distinct.
5. That *Jada* and *Eshwara* are ever distinct.

These are constant differences, which are to be minimized by the exertions of the indwelling *Jeewa* at the instigation of the indwelling spirit or *Eshwara*. Human monads are classified under three heads :—

(*a*). *Nitya Sumsari*, or monads eternally veiled by changeable matter.

(*b*). *Nitya Naraki*, or monads eternally living in external regions.

(*c*). *Mukti Yuga*, or monads finally emancipated from matter. The forms of Jeewa are always progressive. They commence with birds, and arrive at the state of animals, irrational and rational, with a prospect of future higher developments.

P. IYALOO NAIDU, F. T. S.

(*To be continued.*)

NATURE'S FINER FORCES.

The Soul; Yoga.

THE object in view in this article is to mark the stages along the road of mental matter to its final absorption in the soul. In my last article I brought the mind to the state of *samprajnata samadhi*. It is in this state that the mind acquires the power of discovering new truths and seeing new combinations of things existent. As this state has been attained in the long cycles of bygone ages, man has acquired a knowledge of science to its present stage of development, and the attainment of this quantum of knowledge has been the means (in the manner traced in my last essay on the subject) of the raising of our minds to their present pitch of perfection, when we have learned to say that these great powers are *native* to the human mind. As I have shown, these powers have become native to the mind only after long submission of the mind to the influence of the soul.

By the constant exercise of this samadhi, the mind learns to incline towards those cosmic influences that are in their very nature antagonistic to those bad powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this march is that state of the mind when its manifestations become entirely potential. The soul, if she pleases, might propel them by her inherent power into the domain of the actual, but they lose all power to draw the soul after them.

When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called *para vairagya*, or the Higher apathy.

The word *vairagya* is usually rendered into English as *apathy*, and is looked upon by modern thinkers with disfavour. This I believe is partly owing to a misconception of the meaning of the word. It is generally understood, I believe, that misanthropy is the only indication or, perhaps, the highest perfection of this mental state. Nothing can be further from the intention of those sages, who put *vairagya* down as the highest means of the attainment of bliss. *Vairagya* or *apathy* is defined by Vyasa in his commentary of the Aphorisms of Yoga as 'the final state of perfected knowledge.' It is that state in which the mind, coming to know the real nature of things, would no longer be deluded into false pleasure by the manifestation of *avidya*. When this upward inclination becomes confirmed, when this habit of soaring towards the divine becomes second nature, the name of *paraviragya* is given to the complementary mental state.

This state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of *sampragnata samadhi*. By the constant practice of this samadhi, to which the mind runs of itself when once it tastes the bliss of the fourth stage of that state, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity, in which the yet unknown truths of nature begin to throw their shadow before. The mind begins, as it were, to *feel* truth in any and every place, and, drawn by the taste of bliss (Ananda), sets to work out with greater and greater zeal the process of its evolution. This faith, I may remark, is called by Patanjali *Sraddha*; and the consequent zeal, of which I have spoken, he names *Virya*.

Confirmed in this zeal and working on, the manifestation of memory comes in naturally.[1] This is a state of high evolution. Every truth comes to be present before the mind's eye, at the slightest thought, and the four stages of *samadhi* make their appearance again and again, till the mind becomes very nearly a mirror of *nature*.

This corresponds to the state of *paravairagya*, which might, in the second place, be also attained by the contemplation of the High Prototype of the soul. This is the *Iswara* of Patanjali, the macrocosmic soul, which remains for ever in that entity's state of pristine

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(1.) I may refer the reader to my analysis of '*Memory*' (see *Theosophist.*)

purity. It is this Iswara, of which, in my last article, I have spoken as the self-conscious universe.

This Iswara, as I conceive Him, is only a macrocosmic centre, similar in nature to, though higher in function than, the sun.

As the sun with his ocean of Pràna is the prototype of our life-principle—the prànamaya kosha—so Iswara is the great prototype of our souls. What is the sixth principle if not only a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as I have shown that the principle of life lives in the sun after our terrestrial death, to recur again and again into actual life, so in a similar way does the soul live in the Iswara. We may, if we please, look upon this entity as being the *group* of all the liberated souls, but we must at the same time remember that the unliberated souls, too, are his undeveloped reflections, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Iswara, and *in* Iswara of other souls.

This macrocosmic psychic centre, this Iswara, this ideal of the sixth principle in man, is the great reservoir of every *actual* force in the universe. He is the true type of the perfection of human soul. The incidents of mental and physical existence, which, however perfect in themselves, are to His more comprehensive nature mere imperfections, find no place in Him. There is for Him no *misery*—the five comprehensive miseries of Patanjali are enumerated above—for misery can arise only in the retrograde process of the first awakenings of the mind, being only caused by sensation, and the human sixth principle not yet gaining in process of time sufficient strength to draw the mind towards itself, and out of the domain of the senses; to make it, that is to say, what its prototype originally is, the rod of dominion, and not, as sensation has made it, the instrument of slavery.

By this contemplation of the sixth principle of the Universe, a sympathy is naturally established between it and the human soul. That sympathy is only necessary for the Universal Tatwic Law to work with greater effect. The human soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way, and therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by Prakriti, and a daily, hourly strengthening of heavenward aspirations.

The human soul then begins to become a centre of power for its own little universe, just as Iswara is the centre of power in His own universe. The microcosm then becomes a *perfect* little picture of the macrocosm. When perfection is attained, all the mental and physiological *tatwas* of the microcosm and, to a certain extent, of the surrounding world, becomes the slaves of the soul. Whithersoever it may incline, the *tatwas* are at its nod. He may will, and the atmospheric vayu-tatwa, with any amount of strength he pleases or is capable of centring, will set in motion any piece of furniture, within the reach of his will. He may will, and at the instant, the apas-tatwa will slake your thirst, cure your fever, or, in fact, wash off the germs of any disease that he likes. He may will, and, in fine, any and every tatwa on either of the lower planes will do its work for him. These high powers do not wait to come in all of a sudden, but show themselves gradually and, of course, according to special aptitudes in special forms.

But a description of these powers is not my present business. My only purpose so far is to show in what way, according to the universal law of nature, the human soul, by contemplation of the macrocosmic sixth principle, becomes the means for the mind of attaining the state called *paravairagya*. The laws of the working of these high powers may make the subject of some future attempt.

Besides these two, the author of the Aphorisms of Yoga enumerates five more ways in which the minds of those who are already, by the power of previous karma, inclined towards the divine, are seen to work out their way to the state under discussion.

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, the virtuous and the vicious respectively. Every good man will tell us that manifestation of joy at the comforts of another is a high virtue. Why? What harm is there in jealousy? I think that no other science except the philosophy of the tatwas explains with any amount of satisfaction the reason why of such questions.

We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the *prithwi* or the apas-tatwa prevails in the *prana*, and the *mind*. It is evident that if we put our minds in the same, we induce either of the two tatwas in our life and mental principles. What will be the result? A process of purification will set in. Both the principles will begin to be cleansed of any trace of defect which the excess of any the remaining tatwas may have given to our constitution.

All those physiological or mental causes which induce inattention in the mind are removed.

Bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological tatwas, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the tatwa brings comfort and enjoyment of life, so the sense of comfort and enjoyment, which colours our *prana* and mind, when we put ourselves in sympathy with the comfortable, restores the balance of our tatwas.

And when the balance of the tatwas is restored what remains? Disinclination to work, doubt, laziness, and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As says Vyasa in his commentary, the *white law* makes its appearance in the mind. Such and in a similar way is the result of the manifestation of the other qualities. But for such a result to be achieved, there must be long and powerful application.

The next method is Pranayama—deep expiration and inspiration. This too conduces to the same end, and in the same way. The drawing of deep breaths in and out has, to some extent, the same effect as running and other hard exercise. The heat that is produced burns down certain elements of disease, which it is desirable should be burnt. But the practice in its effects differs for the better from hard exercise. In hard exercise, the *susumna* begins to play, and that is not good for physiological health. *Pranayama* however, if properly performed, is only beneficial from a physiological and from a mental point of view. The first effect that is produced in *pranayama* is the general prevalence of the *prithwi tatwa*. It is unnecessary to remind the reader that the *apas tatwa* carries the breath lowest down, and that the *prithwi* is the next. In our attempt to draw deeper breaths than usual the prithwi tatwa cannot but be induced, and the general prevalence of this tatwa, with the consequent golden tinge of the circle of light round our heads, can never fail to cause fixity of purpose and strength of attention. The apas tatwa next comes in. This is the silvery hue of innocence which encircles the head of a saint and marks the attainment of the state of *paravairagya*. The next is the attainment of the twofold lucidity—the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of PRANA. The previously trained attention, according to special aptitudes, is centred on any one of the five senses, or more. If centred in the eyes, one can see the atmospheric and physiological colours of prana. I can affirm this by personal experience. I can see the various colours of the seasons. I can *see* rain coming, an hour, two hours, and sometimes even two days before an actual shower. Bright sheets of the *green* washed into coolness and purity by the *white* make their appearance anywhere about me—in the room, in the heavens, on a table before me, or the wall in front. When this happens, I am sure that rain is in the air, and to come down shortly. If the green is streaked with red, it takes some time to come, but it is surely preparing.

These remarks will be enough for colour. The power can be made to show itself by a sustained attempt to look into space, or anything else, as the moon, a star, a jewel, and so on. The remaining four senses too attain similar powers, and sounds, smells, tastes, touches, which ordinary humanity cannot perceive, begin to be perceived by the Yogi.

The cardiac lucidity is the power of the mind to feel and also that of the senses to *perceive* thoughts. In my first article on the Finer Forces of Nature, I have given a chart of the head, specifying the places and giving the colours of the various kinds of mental manifestations. Those colours are seen by any one who has or acquires the power, and they constitute the surest look to read the thought of any man in. By sustained practice one will recognize the finest shades.

One can also *feel* these thoughts. The modifications of thought moving along the universal tatwic wires affect any and every man. They impart each a distinct impulse to the *pranamaya kosha*, and thus a distinguishable impulse to the throbs of the brain and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart sits with his attention centred into the heart (while it is, of course, open to every influence) and learns to feel every influence there. The effect upon the heart of the mental modifications of other people, is a fact which, so far as quality is concerned, may be verified by the commonest experience.

This sensuous or cardiac lucidity, as the case may be, once attained, kills scepticism, and in the end conduces to the state of *paravairagya*.

In the next place, says Patanjali, one may rely upon the knowledge obtainable through dreams and sleep. But this will do for the present.

RAMA PRASAD.

THE SPIRITUALISTS.

SPIRITUALISM, of the Allan Cardec school at least, is very far from moribund in Europe. If proof of this were wanted it is afforded by a pamphlet just received, which contains an able address delivered by the Vice-President of the International Federation of "Spiritistes"—M. Jean Hoffman—at the first Annual Convention of that body, held at Barcelona, Spain, on the 9th of September last. The address affords matter for reflection to those whose notions about spiritualism were formed some years ago. There is a good deal of philanthropy in it, some philosophy, and not a little sound sense; but the inanities about "Summer Land" and "loved ones," which used to form the staple of spiritualistic exhortations, are conspicuously absent; while in their stead we have an admonition not to place any confidence in the sayings of the "spirits" if they are not in accord with reason and common sense. To the address is subjoined a statement of the principles of the Federation—a platform which contains many "planks" to which no one above the grade of a bigot, be he Jew, Turk, Infidel, Christian or Theosophist, could object, as those planks are made out of the moral sentiments which are common to all human beings. We wish the Federation good luck, and success in its battle with evil. We may not agree with its metaphysics, but we are at one with it in our love for humanity, and in our desire to lead men towards a higher life than the material. The pamphlet is an appendix of "LUX," a spiritualistic organ published in Italy.

THE AMERICAN HEAD-QUARTERS.

UPON reaching No. 115, Nassau street, and ascending by elevator to the fourth floor, the visitor will find himself confronting two doors numbered 45 and 46. The latter is *The Path* office; the former is the new reception-room, which may be entered from the landing, but is usually entered through the office.

No. 45 is oblong, running east and west. Once inside, the visitor observes that there is one window at the east end, overlooking Nassau street, and having its lower part defended by a piece of yellow silk, which acts as a screen; that the wooden floors are painted dark and half covered with rugs; that the locked door at

The above is only one of the instances in which the scientific value of the Hindu Vedas has been brought to light. The above text itself is in support of two more discoveries of modern times;—the one is the greater attraction which the sun exerts upon planets causing them to *bend* and move in their orbits instead of flying off in a tangential course; and the other is the solar spectrum, by which the solar ray is found to be composed of rays of 7 different colors—violet, indigo, blue, green, yellow, orange and red. Varaha Mihera in his Brihat Samhita defines the rainbow as follows:

" The *many* colored rays of the sun falling upon the clouds and being broken by the wind take the shape of the rainbow the sky." Indeed the solar ray is in reality composed of rays of an infinite variety of tints, though it is customary to distinguish but 7 different colors. Again modern scientists suspect that our universe is revolving round Alcyone, the brightest of the Pleiades—the Hindu constellation of Krittika, which is stated in the Vedas as the Nabhi (centre) of the universe. Again the Vedic origin of the moon as resulting from the churning of Mount Meru (the North Pole of the earth) tallies with the modern scientific creed that the moon was at one time part and parcel of our earth, and that a portion went off from it in consequence of its tremendous velocity of rotation. The bright moon, again, is described in the Vedas as 'Suryarasmi'—the (reflected) solar light. More instances might be quoted.

N. CHIDAMBARAM IYER.

NATURE'S FINER FORCES.

Yoga; the Soul; the Spirit.

THE five etherial currents of sensation are focused in the brain, and from these five centres of force motion is transmitted to the mental principle. These various foci serve as connecting links between the mental and the life-principles. The visual currents produce in the mind the capability of becoming conscious of colour. In other words they produce eyes in the mind. Similarly does the mind get the capability of receiving the impressions of the four remaining sensations. This capability is acquired after the exposure of ages. Cycles upon cycles pass on, and the mind is not yet capable of receiving these tatwic vibrations. The wave of life begins its organized journey upon earth, with vegetable forms. Since that time the external tatwic currents begin to affect the vegetable organism, and this is the beginning of what we call sensation. The modifications of the external tatwas, through the individualized vegetable life, strike the chords of the latent mind, but it will not yet respond. It is not in sympathy. Higher and higher through vegetable forms, the life wave travels; greater and greater is the force with which it strikes the mental chords, and better is the capability of that principle to respond to the tatwic calls of life. When we reach the animal kingdom, the external tatwic foci are just visible. These are the sensuous organs which, each of them, has the capability of focusing into itself its own peculiar tatwic rays. In the lowest forms of animal life they are just visible, and this is a sign that the mental principle is then in a comparatively high state of perfection; it has somewhat begun to respond to the external tatwic call.

Longer and longer is now the exposure of this animal life to the external tatwas; greater and greater every day is the strength of these in their various foci; higher and higher is the formation of these foci; stronger and stronger is the external call upon the mind, and more and more perfect is the mental response. A time comes in the progress of this evolution, when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we call the phenomenon of perception. On the manifestation of this perception is raised the mighty fabric of those mental manifestations, which I have tried to discuss in the essay on Mind. The way in which this evolution takes place is sketched there too.

The external tatwas of gross matter create gross foci in a gross body from whence to send their currents. The soul does the same. The tatwic currents of the external soul—Iswara—create similar centres of action in connection with the mind. But the tatwic vibrations of the soul are finer than those of the life-principle. The mental matter takes longer time to respond to the call of Iswara, than it does to answer the call of Prana. It is not till the life-wave reaches humanity, that the vibrations of the soul begin to show themselves in the mind. The foci of psychic currents are located in what is called the Vijnanamaya Kosha, the psychic coil. At the time of the beginning of human life, the psychic foci are in that state of perfection, in which are the animal foci—the senses—at the time when the life-wave begins its journey in the animal species. These psychic foci go on gaining strength race after race, till we reach the point which I have called the awakening of the soul. The process of evolution from that point upward formed the subject of the last two of my articles on the subject. That process ends in the confirmation of the state of *para-vairagya.* From this state there are only a few steps to power of what has been called ulterior or psychic perception. Our former perception we may now call animal perception. And just as on the basis of animal perception has been raised the mighty fabric of inference and verbal authority, so also might be, as indeed it has been, raised by the ancient Aryan sages a more mighty fabric of inference and verbal authority, on the basis of psychic perception. We shall come to that by and by. In the meantime let us resume our subject from where we left it.

As practice confirms into the Yogi's mind the state of *para-vairagya,* it gets the most perfect calm. It is open to all sorts of tatwic influences without any sensuous disturbance. The next power that consequently shows itself is called *samápatti.* I shall translate this word by intuition, and define it as that mental state in which it becomes capable of receiving the reflection of the subjective and the objective worlds, and the means of knowledge, at the slightest motion anyhow imparted.

Intuition has four stages.

1. Sa-vitarká = verbal.
2. Nir-vitarká= wordless.
3. Sa-vichárá = meditative.
4. Nir-vichárá= ultra-meditative.

The state of intuition has been likened to a bright, pure, transparent, colourless crystal. Place whatever you will behind such a crystal, it will most readily show itself in the colour of that object. And so does the mind behave in this state. Let fall on it the tatwic rays which constitute the objective world, it shows itself in the colours of the objective world. Let those colours be removed, it is again as pure as crystal, ready to show itself in any other colours that might be presented to it. Think of the elementary forces of nature,—the tatwas;—think of the gross objects where they work; think of the organs of sense, their genesis, and the method of their work; think of the soul,—liberated, or bound—the mind readily falls into each of these states. It retains no particular colour, which might oppose or vitiate any other colour entering it. The first stage of intuition is the verbal. It is the most common in this age, and therefore the most easily intelligible. Let the reader think of a mind in which no colour is evoked at the sound of scientific words. Let him think of thousands of those men in whose minds the sound of their own language, full of high and great ideas, is as strange as Hebrew. Take an uneducated English peasant and read to him Comus. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did that great Johnson himself understand the beauties of Milton? Take again a common school-boy, and read to him in his own language the truths of philosophy. Does that language, even if you give him its lexicographical meaning, convey any idea to his mind? Take the Upanishads and read them to any pandit, who can understand Sanskrit, grammatically and lexicographically, tolerably well. Does any one doubt—I do not—that he does not understand all that those noble words convey. With such a mind let him compare the mind of a really educated man, a mind which,—what shall we call it but—almost intuitively takes in the true sense of words. To take in the full sense which words are intended to convey is not an easy task, even for the highly educated. Prejudice, deep seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind, prove an unmistakable obstacle. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of greatest Oriental scholars says, that Patanjali's system is no philosophy at all! Another has expressed himself to the effect, that Patanjali's aphorisms in Yoga are mere fanaticism!! There are many tantras, of which, though we might translate them into any language, very few of us really know the meaning. This is a very grave shortcoming, and sometimes much to be regretted. It disappears only with the manifestation of verbal intuition. In this state the Yogi is at once *en rapport* with the author of the book; and this is because his mind is free from every blinding prejudice, and is, in fact, a pure, bright, colourless crystal, ready to show any phase of colour that might come in contact with it.

The next stage of intuition is the wordless. In this you no longer stand in need of books to initiate yourselves into the secrets of nature. Your mind becomes capable of deriving these truths from their fountain head—the true pictures of everything in every state of the objective world, which, through the agency of *Prana*, are represented in the universal mind—pictures which are the *souls* of these things, their own true selves—pregnant with every state in which the thing has passed, or has to pass—the realities of the various and varying phases of the phenomenal world—the thing which, in a table, a glass, a pen, and, in fact, in any and every thing, is hard or soft, long or short, white or black.

These states have for their object the gross phenomenal world. The next two stages of intuition have for their object the world of forces, which lies at the root of the changes of the gross world—the world, that is to say, of subtile bodies. The meditative intuition has for its object only the present manifestation of the currents of the subtile body—the forces which are already showing, or going to show themselves. In this state, for example, the Yogi knows, intuitively the present forces of the atmospheric *Prana*, as they are gathering strength enough to give us a shower of rain, hail-stones, snow or hoar frost; but he does not know what has given them present activity, or whether the potential will ever become the actual, and if yes, to what extent. He knows the forces that are working at the present moment in that tree, that horse, that man,—the powers that keep those things in the state they are in; but he does not know the antecedents and consequents of that state.

The next state has for its object all the three states of the subtile bodies. The present state is of course known, but with it, the Yogi draws in the whole history of the object from beginning to end. Place before him that rose, and he knows its subtile principle, in all its states, antecedent and consequent. He is familiar with the little beginnings of the tree, and its growth in various states; he knows how the budding began; he knows how the bud opened, and how it grew into that beautiful flower. He knows what shall be its end, how shall it perish, and when. He knows when again shall that same flower energize gross matter. Put before him a closed letter. He knows not only what that letter contains; he can also trace those thoughts to the brain whence they proceeded, to the hand which traced those lines, the room in which they were written, and so on. It is in this state too that mind knows mind, without the medium of words.

I have, I hope, sufficiently explained these four states. They constitute what is called the objective trance (Savija samadhi).

Occasionally these powers show themselves in many minds. But that simply shows that the favoured mortal is on the right track. He must make sure of the point if he would win.

When the last stage of this samadhi is confirmed in the mind, our psychic senses gain the power of that amount of certain knowledge, which is the portion of our animal senses. The authority of these senses is supreme with us, so far as the gross world is concerned. In a similar way there is left for us no room to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty, is known as *Ritambhara,* or what I have in English called Psychic Perception.

The knowledge which psychic perception gives us, is by no means to be confounded with the knowledge obtained through inference, imagination, or the records of others' experience.

Inference, imagination, and verbal authority based on animal perception, can only work upon knowledge obtained through animal senses. But psychic perception, and inference based upon that, has for its object things of the supersensuous world—the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence, and the nature of Prakriti itself, the subtlest state of matter, just as animal perception takes in gross matter.

Animal perception draws the mind towards gross matter, the world that has given it birth. So does psychic perception draw the mind towards the soul. The practice of objective samadhi, destroys itself. The mind takes in so much of the higher energy of the soul, that it loses its mental consistency. The soul then lives in herself, and not as now in the mind.

With this the greater part of my work is done. It is now clear that what we call *man* lives chiefly in the mind. The mind has two entities to affect it. The one is the life-principle, the other the psychic principle—the one producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than that of the life-principle. When the mind loses itself entirely in the soul, man becomes a god.

The object of these articles has been roughly to portray the nature, function, and mutual relation of the principles. This has been briefly done. A good deal more remains to be said about the powers latent in the *Prana,* and the mind, which show themselves in special departments with the progress of man. That need not however form part of the present series, and therefore with some description of the first and last principle of the cosmos,—the spirit,—I shall close this series.

THE SPIRIT.

This is the Anandamaya Kosha, literally the coil of bliss, of the Vedantis. With the power of psychic perception, the soul knows the existence of this entity, but in the present stage of human development, it has hardly made its presence directly felt in the human constitution. The characteristic difference between the soul and the spirit is the absence in the latter of the "*I.*"

It is the dawn of the day of evolution. It is the first setting-in of the positive current of the great breath. It is the first state of cosmic activity after the might of *Mahapralaya.* As we have seen the breath in every state of existence has three states—the positive, the negative, and the *susumna.* The susumna is pregnant with either of these two states. This is the state which is described in the Parameshthi Supta of the Rigveda as neither *sat* (positive) nor *asat* (negative). This is the primary state of Parabrahma, in which the whole universe lies hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and are in due time lost in the same. What is Prakriti itself in this state of potential omnipotence? The phenomena of Prakriti owe their origin and existence to the modifications of the great breath. When that great breath is in the state of *susumna,* can we not say that Prakriti itself is held in that state by *susumna?* It is in fact Parabrahma that is all in all. Prakriti is only the shadow of that substance, and like a shadow it follows the modifications of this great breath. The first modification of the great breath is the setting in of the evolutionary current. In this state Prakriti is ready to modify into the ethers of the first degree, which make up the atmosphere from which *Iswara* draws life. The *I* is latent in this state. Naturally enough, because it is differentiation which gives birth to the *I*. But what is this state? Must man be annihilated, before he reaches this state of what, from the standpoint of man, is called *nirvana,* or *paranirvana.* There is no reason to suppose that it is the state of annihilation, any more than a certain amount of latent heat is annihilated in water. The simple fact is that the colour which constitutes the ego, becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge *above* self, not certainly destroying it.

When the life principle becomes latent, it is not destroyed, the personality remains there. When higher still, the mind becomes latent, it is not destroyed; the personality is there. When the soul finally becomes latent, it is not destroyed; the personality is there. It is a state of perfect knowledge, of perfect conformity with time and space, of absolute freedom, which is perfect bliss (Ananda).

RAMA PRASAD.

FOUR ASPECTS OF FELLOWSHIP.

THERE are four aspects in which every Fellow of the Theosophical Society should regard himself and every other Fellow. First, as a Theosophist; second, as a Fellow of the Theosophical Society; third, as the member of a Section; and fourth, as the member of a Branch, in case he belongs to one. In each of those qualities a Fellow has separate and distinct functions and duties, which need not and should not conflict with one another, but which have not hitherto been kept distinct in the mind, and the confounding of which together has led to most of the troubles in the Society.

As a Theosophist, every Fellow of the Society is really in sympathy, whether he knows it or acknowledges it or not, with everything theosophical in all other people's ideas and actions, and in more or less intimate fraternal relation, spiritually and in a great measure psychically, with every one who is a Theosophist in mind and life, whatever be his professed creed or expressed opi-

2. Thoughts on the Prasnopnisat

*The Theosophis*t, v.10 (May 1889)

May our organizations for the Revival of Religion get more life and strength, may it become useful, and contribute to the prosperity of the people, and may it become lasting, is the prayer of all of us, Theosophists.

THOUGHTS ON THE PRASNOPNISAT.

From the Microcosm to the Macrocosm.

KABANDHI KATYAYANA approaches the great sage Pippalada, and asks him to explain how the creatures of this earth come into existence. Says the sage :—

"Desirous of creating was the Prajapati (Progenitor). He underwent penances, and by these penances he created a pair. One of them was RAYI, the other PRANA.

"The *Prana* is certainly the sun, the *Rayi* the moon. All this—subtle or gross—is *Rayi*. Hence all those that take form from others, (are capable of receiving impression) are *Rayi* (relatively to those from whom the impression comes).

"Now the rising sun as he enters the East, upholds all the eastern (phases of) Prana in his rays. He gives light to the south, the west, the north, the zenith, and the nadir—he upholds all these phases of Prana in his rays. Thus rises this *agni*, this *Prana*, this life of all, this picture of all. So says the *Rk*. 'They knew him to be the picture of all, full of rays, the manifester of consciousness, the support of all living beings, the one eye of all creatures, the prime cause of heat. This sun, having a thousand rays, as he shows himself, appears on earth in the form of the various living organisms.'

"The year is the Progenitor. He has two sides—the northern, and the southern. Whoever perform the *ishta*, and *purta*, and other actions, conquer the world of the moon. They come back again. Hence the *rishis* who desire progeny (the householders) go to the southern side. The *Rayi* is the *Pitriyana* (the road of the fathers). Now as to the northern (side). Those who search the Atma, by penance, by continence, by faith and by learning, conquer the world of the sun. This is the common source of all the *Pranas*. This can have no earthly death. This has no fear. This is the Higher Road. Hence they do not (ordinarily) come back. This FATHER YEAR is a check upon the ignorant. So says the mantra of the Veda. 'They say he has five feet and twelve aspects, and that he lives in the third heaven beyond the world. He is full of water. Others say, the wise being has seven wheels, and six aspects. This living world is caused by him.'

"The month is certainly the *Progenitor*; his dark half is the *Rayi*, the bright half the *Prana*.

... ...

"Day and night are a progenitor. The day is *prana*, the night is *rayi*.

... ...

"Food is the progenitor. Hence is the semen virile ; thence these creatures."

... ...

The year, the month, the day, the food, are all of them prajapatis,—the progenitors of the organisms of this earth. They are all the children of the pair given birth to by another *prajapati*, on a higher platform of being. This *prajapati* is the progenitor of that phase of matter, which I have called *Prana* in my articles on the subject, in the last volume of *The Theosophist*. He is also known as the HIRANYAGARBHA.

In the above extract Pippalada speaks of his creation on the plane of *Prana*. The *Hiranyagarbha* undergoes penances. Some cycles pass on when by the working of inherent tatwic forces, he throws out of himself through the medium of a universal soul and mind, the matter known as universal Prana. He gives this matter two co-existing estates. The one I have called positive, the other negative. These are the light and shady phases of the state of existence.

The sun is the centre of the ocean of *Prana*. The solar *prana*, reflected from the moon, gives the negative phase of this life matter. The solar *prana*, which is of course the real *prana*, is in the above extract given that name by pre-eminence. The reason is evident. The reflected lunar *prana* is called *Rayi*. These two phases of matter—the *prana* and the *rayi*—cause our physical creation. Their mutual dependence has earned for them the name of a pair.

The word *prana* is variously rendered by the commentator as the sun, the *agni*, the *attri* ; the word *rayi* as the moon, the *anna*. The words *attri* and *agni* seem to have the same idea—that of "the consumer." They signify that which becomes the cause of some change in something. The words *rayi* and *anna* (literally food, that which has the capability of being consumed) means in contradistinction those things which are capable of changes being impressed upon them. The lunar phase of life matter is always being changed in state by the sun. Hence is it called *rayi*.

This change of phase is necessary for the purpose of impressing solar changes upon gross matter. The heat (*agni*) of any substance causes change only in a substance of lesser temperature. With the same temperature all over, change would be impossible. There would be no creation.

Terrestrial Prana will thus be found to be a great Being with two phases of existence. It will long have become clear that *Terrestrial Prana* at every moment of the earth's journey has the following centres and surroundings.

1. The northern centre. This is the sun himself, as he stands in one centre of the earth's orbit.

2. The southern centre. This is the moon.

It will bear repeating once more that the two phases of life-matter are really one and the same thing. There is no actual difference between *prana* and *rayi* except that of relative temperature.

The moon is reckoned to be the centre of the cooler matter, because the reflected light of the moon marks *rayi*, the cool state of matter. The moon is called the southern centre, and the lord of the western half, because *rayi* is stronger in our hemisphere, when the sun is absent from there, either in the annual or the diurnal course.

The moon herself has two faces—one bright, the other dark. This causes a comparative preponderance of the positive and negative states of life-matter—the *prana* and the *rayi*—in the right and left portions of the body.

The northern and southern phases of life are represented by the YEAR. The annual revolution gives birth to those two phases of TERRESTRIAL PRANA. Hence is it said that the YEAR is a progenitor. The northern and southern centres of the human body—the brain and the heart are reflections of this annual figure.

But the MONTH too is a progenitor. This goes deeper into the life-principle of the universe. The monthly motion gives birth to no centres. There are none such in the human body. It gives birth however to twelve *strata* of the northern and southern centres of *prana*. Each month—each of these twelve strata—is a complete picture of the ANNUAL FIGURE.

The YEAR gives birth to the *rayi* and the *prana* by the varying positions of the earth with respect to the sun. The month does the same by the varying relations of the sun and the moon.

These monthly figures give birth to twelve strata in both the centres under consideration. The month being a twelfth part of the year—30 out of 360°—the YEAR has been given the quality of having twelve figures. All these figures are progenitors and guardians of man's twelve-fold life. This however hereafter.

Now for the FATHER DAY. The day too is a progenitor. This is the principal cause, with the bright and dark faces of the moon to aid it, of the two-fold—the eastern and the western—division of the body of *prana*. The day is thus a perfect picture of Prana in all its phases. The ANNUAL and MONTHLY *figures* are there, and there is the DAILY FIGURE. All these placed together give us a being on the plane of *prana* with the northern and southern centres, and the eastern and western halves.

From the northern centre of this great being, which is in appearance like a thousand petalled bright lotus, with the ever-accompanying cone of rays caused by extreme brightness, emerge the rays of *prana* (positive) in all directions. These are the nerves of this ethereal being.

From the southern centre, in which an account of calm reflected light, no cone is visible, and in which therefore there is no spine, emerge the rays of *rayi* (negative). These are the blood-vessels of this ethereal being.

Interlaced with each other these two-fold rays run all over the body.

Before proceeding further, I may make one more remark about the general nature of these diurnal beings. One set of these diurnal beings is always cooler in temperature than the other. With every constituent part present all the same in both these sets of days, there is a difference in the general temperature of the two, caused by the varying lengths of days and nights. The cooler ones of these days, according to the same general law which has been noticed above, have the nature of *rayi*, the hotter ones that of *prana*. The former have the capability of being impressed upon, the latter the power of producing an impression. The former is woman, the latter man. This carries with him the picture of the future child; that is the receptacle, the nourisher, the preserver of the picture. It is not to be understood from this that the cooler days of the year will absolutely give birth to a female, never to a male. This very likely would have been the case, if there were no planetary influences to modify the general nature at various times of the *prana* and the *rayi*. For simpler handling of the subject, I leave these planetary influences out of consideration.

This day is the perfect type of the various species of living beings on the face of this earth. So says the Vedic text quoted above from the Rigveda. "This sun having a thousand rays, appearing on earth in the shape of all living organisms, &c."

The first impression of this being upon earth is of course very imperfect. But as the exposure of ages upon ages strengthens the impression, the appearance is more marked and complete. Man is the most perfect impression of this being upon earth. Other organisims are but imperfect men.

The DAY is the type of the species. Every moment (truti) of the day, however, is a perfect picture of himself. Just as the annual figure is represented in the month, and both these in the day, so the day is represented in all its minor divisions up to a *truti*. The impression of a *truti* is the impression of an individual of a species. Individual man or woman is the most perfect impression of a *truti*. A truti is a being of *prana*, a phase of solar existence, having in it every power of life that is manifested on earth. It is the most complete original of individual human life. And what is the life of this truti? It has a northern lotus, which in man becomes brain, and a southern one, which becomes in man the heart. Both these lotuses have in them 12 figures each—the so-called MONTHLY PROGENITORS. Each MONTH is made up of 30 other figures, which are the DAILY FIGURES. Each of these days is made up of 60×60×60= 216,000 *trutis*. 216,000×12×30=77,760,000 figures in each lotus. Twice this155,5=20,000,=the number of figures in both the lotuses. But there are as many in the male as in the female days. Hence the entire number of figures in Prana is 311,040,000. This is solar calculation. The moon introduces certain changes in this duration, and lunar time being $\frac{31}{30}$ times solar time, we raise the number of figures to 321,480,000 or nearly 33 krores.

There are then about 33 krores of these life-figures in *prana*. Half of these incarnate in the male, half in the female. These figures are the nearly thirty-three krores of the deities of the Hindu Pantheon on the plane of Prana.

These gods throw images into man-producing matter, and from the lotus centres of the heart and the brain exercise their influence upon the surroundings of the gross body. Each of these has a separate function to perform, in the economy of human life. The generic functions of each of the twelve monthly figures, or rather the twelve strata of the Annual Figure, have been rather definitely enumerated, and for practical purposes it will be enough to give here an outline of those alone.

The *Monthly Figure* under whose influence the first impression of life is thrown upon man-producing matter is the guardian of man's physiological life. Upon this of course depends everything. If there is no physiological life, there can be none other. During the day, which as we have seen is the type of the human species, this *Monthly Figure* runs its minor course in a space of two hours. The 30° which in a year represent a month, represent in one day only two hours. Suppose the first impression of life is thrown upon man-producing matter when the diurnal Aries just sets in.

Every *truti*, as we have seen, is a complete being in itself. Hence the first impression is quite a complete circle of 360°—a lotus of 12 petals of 30° each. But the colour of life is given by the Monthly Figure which presides over the Aries. During two hours the circle is strengthened. As the earth moves on, the space which was during the last two hours under the direct influence of Aries, is now in Taurus.

This throws an impression different in colour from the former, yet all the same—a complete circle of 360°.

In this manner we get twelve strata, or circles, for each of these lotuses of the heart and the brain.

The first stratum marks man's physiological life.

The second is the circle of man's immediate surroundings. Those that depend upon him are so much his own, as to have no independent personality of their own. This takes in those things upon which his physiological life itself depends—to say nothing of remaining circles. This therefore includes wealth, and those that bring us wealth.

From wealth we go to enterprize. This represents the third circle of man's surroundings. Wealth is the immediate mother of enterprize, and this includes labour, and those that help us in our labour—servants, &c., brothers and sisters.

Those carry us to the surroundings of the home of our childhood. This is represented by the fourth cirle. Here we also have the presiding deity of home, the mother, and all those disinterested friends who wish us nothing but unalloyed good, who try their best without it may be even the possibility of return, to secure for us advancement and all sorts of progress.

We progress then, the germ of natural progress on all lives bursting under the favourable light of the home of our childhood. In the fifth circle we come face to face with the natural result of progress. This is two-fold. The first is experience, which means wisdom. The second is the successive stamp which, through the developed organism of the present, Time leaves upon the future physical plane. This means procreation, and it connects us with children.

The next circle takes us to the conflict between the past and the future. A power comes into existence which would arrest our progress. Whatever *experience* we have had of the past, would chain us to itself. The violent attempts of the past to keep the future away from us, show itself in the form of disease of various sorts, and in the shape of those persons who try their best to check our progress, or whatever else we have learned to prize as the end of our lives.

The seventh circle is the exact counterpart of our life. It is sexual attraction, and persons towards whom we have this attraction.

The remaining five circles are the complements of the five—from the 2nd to the 6th—that have gone before.

Thus the eighth is a complement of the sixth. It is the final triumph of the forces which work in the sixth. Future progress is for some time arrested, though in the end nature turns this arrest to advantage, by making arrangements for getting rid of these antagonistic forces. This circle represents death and fatal diseases.

The ninth circle is the complement of the fifth. True wisdom and experience lead us to active virtue, and to those that lead us to virtue. We have here also affection, and those feelings in which the propagation of the species has origin.

The tenth circle is the complement of the fourth. From the home we are thrown into the world—the political society—from the mother to the father, from the disinterested to interested friends.

The eleventh is the complement of the third. From labour and enterprize we come to income of all sorts in all possible ways.

The twelfth is connected with the second. From wealth we come to its application. It means expense, and when expense passes beyond its proper limits, it might mean poverty.

These are the twelve strata of the positive and negative circles of our life, and these, it might be mentioned, are the twelve mansions of the horoscopic Figure. One of the monthly Figures is the guardian deity of one of these twelve circles of human life. Every component *truti*, is a phase of this Being's existence. One phase is distinguished from the other by a difference, in manner, substance, quantity, quality, and degree.

Thus in the physiological section of our macrocosmic original, we have figures, who preside over all our physiological manifestations of life. We have thus the Ocular personage, the deity of the eye; the Auditory personage, the deity of the ear, and so on, the deities of all the senses and sensuous organs. Then we have also deities of walking power, of manual power, of generative power, and so on. Then we have deities of the digestive powers, of sleep, dream and so on.

In the remaining sections of man's life, we have deities of wealth, of labour, and enterprize, of the comforts of home, wife, child, father and mother, and in fact all the various and varying phenomena of human life. In body, in home, in society, political or social, whatever experiences man has, have their guardian deities in the macrocosmic Prana.

That all these deities have figures is evident. The two centres, the northern and southern—the brain and the heart: the two divisions—the eastern and western—the right and the left, the two systems—the nervous and the arteric venous—the solar and lunar rays—all are there. It is these things which, working in gross matter, give us every living organism.

There is one thing noteworthy in this theory. It holds that just like the physiological functions of human life, all other manifestations have their source in his life principle. The sun is not only the source of our warmth and cold, our inspiration and expiration, our growth and our strength: he is as well the fountain head of our gold and silver, love and hatred, comfort and distress, and so on. He carries with him the krores upon krores of the deities that enter into our composition, and who are guardians of the various realms of our life sacred to them. These gods have forms.

Well! but are they intelligent too? The Vedic text quoted above speaks of Father Year as wise, knowing. Seeing that the ocean of Prana with all its denizens—the gods of whom we have been speaking—owes its origin to the higher principle the mind, it is evident that each of these gods and goddesses must have a mind. There can be no gross bodies in the physical plane without the Prana, to which they owe their immediate origin. There can similarly be no gods and goddesses—the beings of Prana—without a mind (manas). But the mental manifestations of these gods are confined simply to their peculiar experiences. They are not so various as those of the human mind.

These gods, then, are self-conscious beings. But they are in comparison to man absolutely elementary beings. They live in absolute conformity with time and space. They have but one idea, one work, and they are always full of it. They are always true to their nature. Transgression is impossible for them.

The more important of these personalities of Prana have been given distinct names, and the times of their life have been noticed in the Veda, and illustrated by imaginary stories in the Puranas. Gods then do exist. They are beings on the plane of Prana, similar to those on the physical plane. The universal tatwas enter into their composition, just the same as they enter into the composition of gross forms. They have figures which are the type of all organic creation in whatever kingdom. They are conscious of their existence as agents; and just as a man is conscious of his surroundings, the universal agni,—the tatwic rays—throws the forms of other gods, and of creatures on the physical plane into their consciousness. They are conscious of existence of others too, ourselves included. The Universal agni himself is a god—a phase of Prana, performing the function of carrying the works of man to the cosmic picture gallery. I may refer the reader to my article on the subject. Not only does the *agni* carry the works of man to the gods, but brings down the influence of these gods to men.

The rays of this Universal agni perform another very important function in the universe. From every point of space—this ocean of Prana—rays emerge which travel in all possible directions. They go to every other point. Hence every point of space is a complete picture of the ocean of Prana. It is on account of this fact that we find a tree lying concealed in a little seed. What is a seed but a certain amount of earth, gathered round a point of Prana—a point which, as we have seen, is a complete picture of the organism? In the lotus centres of the heart and the brain is similarly reflected the whole macrocosmic Prana. All the strata of this figure are there. It is a perfect picture of external man. The cardinal picture—the *purusha*—spoken of in the Upanishads as having the measure of a toe, because the dimensions of the reflection must of course always be measured by those of the reflector—is the more worldly of the two. It is those who make the tendencies of this picture the rule of their life, that go by the southern road, along the plane of *rayi*, to the lunar sphere from whence they must come back. The votaries of the northern picture, which is the original of the southern one, go to the Suryaloka.

Another reflection is suggested by this theory of the *Prana* and the *Rayi*. There would be no forms and names on the physical plane, if there were no *rayi*. It is the *rayi* which receives the impression. But the *rayi* is in nature nothing more than the shady side of *Prana*. The names and forms of the physical plane the shade (the Chhaya), and not the real light. Taking the analogy a little further, the *Prana* itself is the shade of Manu, Manu the shade of Iswara, and Ishwar the shade of the Hiranyagarbha. This is only a phase of the existence of *Parabrahma*. He alone is then the real light. Everything else in the universe is his shade. Let us then look up to the light, and pass out of the shade.

RAMA PRASAD.

THEOSOPHY.

BY. THEO. G. ED. WOLLEB., F. T. S.

ITS OBJECTS, AIMS AND RELATIONS.

DURING the last thirteen years a new current of thought, or rather nearly forgotten old one, which had its source in India, made its re-appearance. Scarcely noticed it was, slowly its influence increased, and now it is forcing its way through the boulders of ignorance and through the swamps of indifference. We mean the theosophic movement, for which the harvest is ripening, for which thirsty souls are waiting. A vacuum existed and slowly it is filled. Can a progressive mind be satisfied with the dogmas of the church or with the axioms and deductions of science, as far as they concern the relations of the seen with the unseen, the Why, Wherefrom and Whereto of human existence? Both religion and science have not yet been able to bridge the gulf which separates the material from the immaterial, the real from the imaginary, the fact from the illusion, nor have they been able to answer fully and logically old and new questions which an inquiring, suffering or puzzled mind is ever apt to propound. "Thus sayeth the Lord," "Such are the dogmas of the Church of God," is the answer of the one; "Such are the facts recognized by our senses or deduced by our reason and accepted by science," says the other. And both fail to establish on a firm basis the existence of a Supreme One and its relations with the universe, fail to explain the real, ultimate cause of the existence of everything perceived by our senses or deduced by reason. Even the question nearest our hearts remains unanswered, or rather answered in so many contradictory and unsatisfactory ways, that confusion, or contempt, or despair is the dire result. The Wherefrom, the Whereto, the What of man have been expounded by countless theories and vagaries, but remain unsolved. Will these most important questions ever be solved to the satisfaction of not only logic, but also of the innermost aspirations, longings and necessities of mankind? We expect so, yea, it must

3. Sound, Speech and the Logos

*The Theosophis*t, v.10 (September 1889) sal Brotherhood upon whose broad base our edifice rests. While the French and Germans mutually resent interference by each other in their official concerns and both would rebel against interference with them by the British or American Sections, and *vice versâ*, all unhesitatingly submit their unsettled disputes to the Executive for decision. And again, when there was trouble between personal factions in English Branches and between the American Theosophical leaders, it was to me and to no one else that the disputants looked for equitable composition of their troubles. These are facts beyond dispute, facts going to prove the indispensability of a general centre which shall be the official residence of the central arbitrator and judge, officially placed above the plane of partisanship and of local interests and influences.

H. S. OLCOTT.

SOUND SPEECH AND THE LOGOS.

THE LOGOS, the WORD, the SABDABRAHMA, are all synonyms denoting the same self-conscious universe, the fourth or the sixth principle of the universe from below. It is the macrocosmic counterpart of the human soul. The object in view of this article is to trace the meaning of these terms. Why is the entity otherwise known as Iswara or Brahma or God, given the very singular name of THE WORD ?

One of the five constituents of the universe on all the planes of life, is, as the learned reader no doubt knows, the *ákása tatwa*, (sonoriferous ether). Sound is the characteristic of this tatwa.

The existence of the ákása tatwa as a separate tatwa, the substratum of sound, is beyond all doubt. The so-called electric current which transmits sound along the wire, or along the solar rays of Prana, is nothing more nor less than the ancient ákása tatwa on the plane of Prana. It would be extremely unphilosophical to hold that light, the ether with its peculiar luminiferous vibrations, can appeal to any other sense than the eye. In that case light would become synonymous with sound. We must hold that solar Prana is a composition of five ethers, each of which appeals to one sense. We have now to do with the all-pervading ákása whose vibrations cause on the physical plane what we call sound.

In the plane of Prana ákása appears in various degrees of conjunction with other tatwas. The *vayu* imparts to it a certain amount of motive force, the *tejas* gives it colour and heat, the *apas* smoothness, the *prithivi* steadiness, and so on. The fact is that the least little quality of each and every tatwa has its representative in sound. All nature is pervaded with sound. Every change of material state that we are familiar with, has its own peculiar sound. Growth in vegetables, minerals and animals, crystallization, chemical action, all have a certain distinctive sound. There is no process on the physical plane, from the birth of living atoms to the appearance by graduated development of the highest organism, which is possible without a sound. In short, as the Indian philosopher concisely remarks, the ákása being the first element in the order of evolution, the remaining four tatwas have all of them the quality of sound. Wherever you find the vibrations in any form of any one or more of the all comprehensive tatwas of Prana, you are sure to have sound there. It is from this very easy to understand that the prototypes of all physical forms, with their inherent powers of appearance, duration and disappearance, are all a set of sonorous phases. It is sound that leaves the impression on physical matter of the various living organisms of the world. It is sound that creates, preserves and destroys.

Might it not be said on the same line of argument that the colour, the touch, the taste, and the smell are each of them as many creators, preservers and destroyers? No! Take the tatwas in their original non-composite state. There is no smell in the apas, no taste in the tejas, no colour in the vayu, and no touch in the *ákása*.*

The touch is an effect of motion. Wherever there is motion, there is touch. You can thus feel by touch the vayu, the tejas, the apas, and the prithivi tatwas, which are but various modes of motion of the eternal breath of Parabrahma. But is not ákása too a mode of motion of the same great Breath? And if yes, why then should not it be held that the quality of the vayu tatwa, motion, is present everywhere, and not sound, which is only an effect of motion?

Now it cannot be denied that ákása is a mode of motion and that sound is only an effect of motion. It is on this account that *ákása*, the substratum of sound, and vayu, the substratum of motion, have been dispensed with as tatwas by some philosophers. The sage Pippaláda speaks in the Chhemdagya only of three tatwas, the agni, the ápas and the prithivi, as having evolved out of the sat. The threefold division however is imperfect as shown by the other Upanishads, and it is quite possible that in the dialogue between father and son in which the above occurs, the sage father might only have spoken of the three tatwas as an elementary lesson. The fact is that with the vayu tatwa begin the relative motions of a plane of existence. While ákása is no doubt a mode of motion, it is not a mode of *that* motion which, coming after it and out of it, gives birth to the four remaining tatwas of the lower plane. It is one of the properties of the ákása tatwa that it always intervenes between two planes of existence, or even between two different modes of motion—the tatwas. It is, as has been said in the science of breath, *that* state which is pregnant with all the tatwic modes of motion, and their various phases and combinations. Thus, so far as *Prana* is concerned, the ákása of Prana has no mode of motion with which the Prana is familiar. The motions of Prana begin with the vayu tatwa of Prana, which comes after ákása. Akása, so to speak, is the vehicle of all these modes of motion—the tatwas and tatwic formations. Sound is present in all the tatwas which come from ákása, and could only have come from the common source. The vayu must thus be kept a separate tatwa. It is the first of the tatwas of Prana. With it begin all the relative motions of that plane of existence. Hence is every other tatwic motion also capable of touch, and thus it is that in every sense there must be touch before there can be perception.

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* The reader, I believe, is familiar with phenomenon of Panchikaram, the five-fold composition. Thus a minimum of ákása is before panchikarama simply ákása. After that $\text{Akása} = \frac{\text{Akása}}{2} + \frac{\text{Vayu}}{8} + \frac{\text{Agni}}{8} + \frac{\text{Apas}}{8} + \frac{\text{Prithivi}}{8}$.

It is evident from this why some of the ancient philosophers recognize only four elements, the vayu (air), the agni (fire), the ápas (water), the prithivi (earth). But this is again an imperfect theory. The existence of ákása is a necessity. It is an all-pervading element. Every change of state is preceded and followed by ákása; and the permanency of any state is only the passing of any substance from one state of ákása to another. It is only the change of one sound into another. The change of one physical force into another is simply impossible without the intervention of ákása. You apply a certain amount of actual heat to ice. The ice becomes water, but not until about 78° of your heat becomes latent. Where has all this heat gone? It has passed into the ákásic state, which now serves as the basis of fluidic motion. As long as this ákása is there, we see water. But destroy this particular ákásic consistency—this state of the latency of 78° of heat—and the nature of the substance is changed. It becomes either ice or steam. This shows that in every state of the existence of physical matter, the tatwas which appeal to our senses have ákása as the substratum of their action.

When the tatwas of any individual substance disappear in its ákása, that thing passes into what the secret doctrine calls the *laya* state; and it is from this ákásic state that the thing may either reappear, or pass into another state.

When the tatwas of Prana disappear in ákása, the motions of life become latent. Akása is a mysterious state which, while deriving its immediate constitution from the higher principle of manas, foreshadows or rather carries in itself all the constituent vibrations of the next principle, the Prana that is to come. No other tatwa shows this peculiar quality. Hence is the sound alone the relative first cause of the manifestations of life. It is the substratum of all the other tatwic manifestations. The same holds good upon all the other planes of existence. We see as regards physical sound that it is the prime source of all formation, preservation and destruction on the physical plane. We also see that this sound derives its immediate existence from a higher principle, which is therefore its necessary antecedent.

These truths receive remarkable confirmation from certain observations on the origin of speech, which is the most important modification of sound. The origin of speech is one of the most difficult chapters in the history of man. Various hypotheses have been put forward by men of note at various times. The *Bow-vow*, the *Pooh-pooh*, and the *Ding-dong* theories have all had their palmy days, and may still count many an illustrious name among their devotees. None of these is, however, adequate. Neither imitations, nor interjections, nor yet the impressions upon the human vocal organs, are the immediate cause of speech. It is in the mind that we must look for such a cause. There can be no speech without a pre-existing thought. What is the meaning of a word? A certain impression which by long association has come to be inseparably connected with a certain sound. Examine carefully the roots of the human languages—Sanskrit notably, which has preserved and classified the largest number of roots. What do you find there? The meanings of the roots are nothing more nor less in a majority of cases than the sights invariably connected with the sounds. It is always a certain motion which produces a certain sound, and the motion as it affects the eye is the meaning of that sound. This happens in the majority of cases, because sight is of all the senses in the commonest use with mankind. Other senses too contribute their share to the meaning of these sounds. The motion as it affects the touch, the hearing, the taste and the smell, and even the mind, is in many cases denoted by the sound. Take for example a few roots:—

1. The root *srip*, L. *serpo*. English *creep*.

This the root from which is derived the word serpent, the Sanskrit *sarpa*, and the root evidently means the way motion of a serpent in grass, which gives birth to the sound *srip srip srip*.

2. *as, ah, at*:—

This is the sound produced by the constant motion of the breath. The first root means to be, inasmuch as it is to breathe that is to be. The second means to pervade from the breath of life pervading every atom. The third means constant motion from the breath of life knowing no cessation.

3. *Bhi*, to fear. The primary meaning of this root is to produce void, the sound most evidently being produced by any hard substance being thrust into mud, and thus producing a void. The emotion of fear is the complement of the physiological action of the blood receding back into the heart.

A thorough examination of all the roots will show conclusively that all the elements of human speech are represented in nature, and that the meaning of the various radical sounds is the concomitant impression produced together with the sonorous impression on any other sense or the mind itself.

This connection between the sound and the meaning must have a substratum. It is impossible without a comparative faculty. Thus from the very necessity of the case we pass beyond the kingdom of Prana.

It is evident that the organ of speech does not act in immediate consonance with the organ of hearing, otherwise man would begin to speak involuntarily whatever would fall on his ears. The absence of such a phenomenon shows conclusively that sound and its meaning is not preserved in Prana (life-principle), because in that case the organ of speech must be disturbed as soon as the Prana is disturbed by the impression upon the hearing.

The current of sound does not pass direct from the ear to the vocal apparatus. It always stands in need of a higher principle, which might consciously direct it or not as it pleases to that organ. This higher principle is the *manas* (mind). The sonorous impression together with its meaning leaving its *tatwic* trace in the wake of Prana, passes beyond. There is the word and its meaning preserved. But what is the state in which it is preserved ?

The words become latent in the centres of the ákása tatwa of Prana, which forms the connecting link between the mind and the remaining *tatwas* of the lower principle. There the sound currents remain in reserve, while the sound-impressions are carried to the mind to be there preserved by memory—the *mental ákása.*

The ákása of Prana sends the sound current back to the vocal organs during waking. The mental ákása is necessary to send it back to the mind during sleep, or even in thinking without speaking. There is only a difference of plane between the thought-current, and the sound-current. They are really the same. The sound-current can only be directed towards the organ of speech by the impulse given to it through the thought-current. There can be no speech without thought. The thought which is the father of speech, was given birth to by the sounds of nature, and even now is it evoked in a young mind in the same way. The impulse to the human speech comes from the mind. It is a manifestation of the creations of human thought. Where does the impulse to the inarticulate sounds of nature come from ? Is there any difference between these sounds and human speech except that of location ? Both have the same constituents, and indeed human speech is only the inarticulate sounds of nature transferred to man, and nothing else.

It is evident that to produce sonorous motion, the impulse must come to the ákása of Prana from the principle beyond the mind. Without that there can be no sound. Hence the sound sent forth in the process of growth by a tree, and in fact every sound accompanying any process whatever of creation, preservation, and destruction in nature, must have a mind. There can be no life without a sound, and there can be no sound without a mind. Every force of nature has thus a sound, and hence a mind, and is therefore a god. The manifestation of these gods on the physical plane is their sound, and the impulse to this manifestation is their thought which is sound too in everything except the plane of action. The one is the *logos without,* the other the *logos within.*

The impulse to the logos within comes from Brahma, the centre of the psychic ocean, which is the self-conscious universe. The laws are the same. The forces of the universal mind, together with the impulses which give birth to Prana, all live in the mental ákása substratum of sound. It is from there that the tatwic rays of Iswara—the vijnana—which as before is the collection of the egos of the gods spoken of above, drive out the *ideas* of the world, along the tatwic 'wires of thought.' Hence thought is to Iswara, as the logos without is to the logos within. In fact seeing that every sound—every creature, destructive and preservative force that is—has its start from Iswara, that is the true logos, the one word (sabda).

Now for this one word, this *logos prophorikas* so to say, there must be one *logos endiathetas.* Its postulation is a necessity, since every active force has a period of rest which is nothing more, as experience teaches us, than a merging or becoming latent in a something beyond. That something is the SAT of the Upanishads. 'This (the visible universe),' says the Chhandogya Upanishad, 'was the SAT in the beginning.' The last three words point to the setting in for the first time after great cessation (Mahapralaya) of the positive current of the great breath.

The mysterious potency of the ákása and sound is thus patent, and there is nothing strange in the exoteric religions making the universe come out of the word of God.

RAMA PRASAD.

"A FEW TRUTHS ABOUT THEOSOPHY."*

THE difficulties in the way of a public advocate for Theosophy are great. There is, first, the general prejudice among the worldly-minded against Theosophists, who are commonly regarded by that class as a set of sentimentalists who talk much and do little. Secondly, there is the fact that the majority of the Indian members of the Theosophical Society are of the younger generation, and a youngster addressing an audience of conservatives runs considerable risk of being thought a violator of the proprieties.

But be this as it may, and ill or well as I may perform this annual task of drawing your attention to matters theosophical, I approach it in sincerity and earnestness. And sincerity and earnestness have often been deemed excuse sufficient for bad performances on subjects far less respectable than Theosophy. Well then, gentlemen, I shall lay before you a brief account of the ordinary thinkings and doings of Theosophists, and it will be for you to judge whether they deserve encouragement or not.

They believe, in the first place, that there is much imperfection in humanity still. I conceive no one will condemn this belief; it is, at least, very wholesome for young people to entertain it, for if they took it into their heads that they were perfect, they would indeed not try to better themselves.

This imperfection they further believe to be inseparably connected with the antagonism of man and man, a want of union in humanity, a discordance of interests. Want of union they ascribe to selfishness in its innumerable forms, and selfishness they believe to be co-extensive with immorality. And want of union naturally prevents progress in knowledge; so much of our time is spent in guarding against mischief from others, so much more in doing mischief to these others, that we have very little time left to devote to the pursuit of knowledge.

Observe a prominent fact—the daily growing mass of papers wherever business-men and money are concerned. It is not difficult to realise and regret that so much time and mental energy have to be wasted in merely counteracting the equally growing evil subtlety of disingenuous persons.

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* A lecture delivered by Bábu Bhagavan Das, M. A., F. T. S., at a public meeting at Benares.

4. The Goddess of Wealth

*The Theosophis*t, v.11 (February 1890)

THE GODDESS OF WEALTH.

THE world has ever been trying to read the riddle of the inequality of human life. Inquiring man has always attempted, and does even now attempt, to formulate an answer to the interesting problem, *Why are some men richer than others ?* One points to chance. Another raises his ignorant finger towards an unintelligible God. A third finds fault with idleness, want of perseverance, and so forth. A fourth reminds us with all pomp of wisdom, of the universal laws of 'the struggle for existence,' and 'the survival of the fittest.'

Now, chance is a synonym for ignorance pure and simple. God is an excuse for ignorance. The plea of idleness and want of perseverance is an indication of ignorance and want of observation. The laws of the struggle for existence, and survival of the fittest, appear to be little more than learned hypotheses, without any clear indications of the mode in which they work out the inequality of human life in the department under discussion.

There are men and women who work to their utmost and yet cannot secure a decent competence. There are others who, with the best will, and with a very respectable power to work, find absolutely no work to do. To bring against all and every one of them the sweeping charge of idleness and wickedness would be extremely unphilosophical. It would be more. It would be an indication of the most wretched cruelty, or, at least, of gross and culpable ignorance. The majority of those men and women, who, with the best will to work, find absolutely no work, or who, with a very respectable amount of work, cannot secure a decent competence, are from virtue's point of view the very best of human beings.

There appears to be no reason why many a bright, pure and healthy man and woman should die out in the brutal struggle for existence, to give more room on earth to as many dark, impure and unhealthy human beings who happen to be rich. To expect that the strong and the healthy should die out because they are poor, is to ignore the multifariousness of human nature. The poor are seen to live very long lives, and poverty has not yet ceased to exist after a world-old struggle for existence with wealth.

Modern philosophy gives us no satisfactory solution of the problem. It does not even attempt to locate the causes of wealth and poverty. The ancient philosopher with his gods and goddesses, and his recognition of a functioning universe behind the phenomenal, was more keen-sighted. Let us see how has he solved the problem in India.

The sun, as I tried to explain in my 'Thoughts on the Prasnopnishat,' is not only the source of our heat and cold, but as well that of wealth and poverty. He is the centre of the macrocosmic life-principle of that portion of space over which his influence extends. Every point, every portion, large or small, of the shining disc is a complete picture of the whole. The whole is a Figure,—inasmuch as it gives form to the living organisms of earth. That figure is not, strictly speaking, that of a man or beast or any particular tree. It is the figure of a something which is common to every terrestrial form. It is the figure of a god, who, under given circumstances of Time and Space, appears in whatever shape that suits these. But since every point is a picture of the whole, the sun is in fact nothing more than a group of innumerable life-figures, all alike in general appearance, and yet all having considerable tatwic differences caused by their relative positions to each other. In other words, the one great centre of our system, is a collection of innumerable atomic centres of energy, each of these differing from the other in the phase of its action. Every department of human life has thus a centre of informing energy in the Sun. Each of these centres is a god, or a goddess, or, more properly, the life-principle of a god or goddess. One group of these life-figures—these atomic centres of energy—has received the name of Lakshmi (Fortune), the goddess of wealth. She is a goddess of the very highest possible importance in human life. As the Rishi Bhargava in his ode to the Goddess says, she is the ruling principle of human life.

There is no object of man which is not rendered easy of attainment by the goddess. It is Lakshmi that gives dignity to man. It is Lakshmi that makes man respected, courted and caressed. It is Lakshmi that makes him comfortable. It is Lakshmi that covers all his faults. It is Lakshmi that helps him in becoming useful to his fellowmen. The most superficial observer of society can never deny the mighty influence which wealth exercises in human affairs. It is impossible to live without it. What this power is has only fallen to the lot of the pantheistic tatwic philosopher to discover.

In order to better explain his conclusions, I shall follow the good old rule of Indian philosophy, *Know thyself by thyself.* This is the rule which the science of Breath has by pre-eminence adopted. It has thus discovered that man thinks of wealth, longs for wealth, or comes in the possession of wealth, when in his body works a certain phase of the tejas tatwa of Prâna, and when his life-principle has a generally prevailing tinge of that tatwa. It is thus evident that the power which gives us wealth is a modification of the tejas tatwa, and that it is located in our own life-principles and nowhere else. Whence does it come into our life-principles ? From the fountain head of all life, the Sun. It is thus to the Sun that we trace the wealth-producing tejas tatwa of our life-principles, and thence we call this particular modification of the tejas tatwa a goddess, and find her out to be a perfect *Figure*, an ethereal being who has the inborn power of assuming whatever figure the circumstances of time and space dictate.

The Sage Bhargava in his ode to Lakshmi speaks of her as *Tejorupa.* This means that the tejas tatwa enters principally into the composition of the life-principle of the goddess, and, as shown above, the pantheist has learned this lesson from the manifestations of breath in the human body.

It is further said of the goddess that she is present in every living thing. In the mineral, the vegetable, and the animal kingdoms, she is universally present. In fact, it is her presence that gives to anything the character of wealth.

Her chief resort among metals is in gold. It is therefore that she is spoken of as having a general tinge of gold, wearing golden clothes, playing with lotuses of gold, seated upon a lotus of gold, carrying in her hands vases full of gold. It is also on the same account that the world puts the highest value upon gold. The possession of gold is the highest indication of wealth. The use of gold coinage, is the complement of a nation's wealth.

The absence of gold coinage from India shows, without even the slightest possibility of mistake, that she has angered Lakshmi, and courted the favour of her antagonist Poverty. The more has a country to pay for gold, the greater without a shadow of doubt is her poverty.

And what then is the cause of poverty? Why is the goddess of fortune sometimes so very cruelly absent from her temple in the centres of human life-principles—individual or national?

She is represented to be the loving and devoted wife of Vishnu, the great Preserver of the Purana Triad. Everything in the phenomenal world is found subject to a threefold change—creation, preservation and destruction. The sun is the great source of these changes in the kingdom of terrestrial life. What is the function of the preserving energies of the sun? To see that every created thing has the fullest and the longest possible play of its qualities, and that, above all, it is given the best opportunities to propagate itself, so that the stream of usefulness might never receive a permanent check, and that the qualities of the thing might be for ever preserved. In fact, the production of its like is the highest and the only possible preservation. It is in this way that the 'Unconquerable Preserver' does his duty, and it is in the performance of this duty that his loving and faithful consort invariably follows him. For what is wealth? It is the use of the productions of the earth, in whatever form they appear, to the utmost of one's necessities.

Who is a man of wealth, but he who does, or can, command the use of whatever he wants to the desired extent? That a man has the power of governing things so as to utilize them to the utmost of his necessities and to the utmost of their capabilities, shows that he has in him the power which in the solar macrocosm is called Vishnu, Or, to use the terminology of the Indian pantheist, the fact indicates that Vishnu has thrown his reflection into the life-principle of the man.

Here then is the secret of wealth. If you use your wealth to the utmost of its capabilities, if you *preserve* it by using it in such a way that it goes on constantly *producing its like,* or helping in the process, you give room in your life-principle to the *Great Preserver,* who is invariably followed by Lakshmi. She cannot live without her lord. The long and short of the argument is that, if a nation or any individual human being uses every earthly object that he comes in contact with, to the utmost of its capabilities, and in such a way that it might not be wasted, but produce or help in the production of other useful objects, that nation and that individual is sure to become wealthy. In other words, he is sure to have the power of using things to the utmost of his necessities.

Learn to *preserve* a thing, and that thing will learn to preserve its connection with you.

In order to be able to *preserve* a thing, as Vishnu does by giving the fullest scope to its productive powers, the one thing that is absolutely necessary is knowledge. Unless you know what a thing is, you can never possibly give full scope to its productive powers. It is on this account that one of the names given to the goddess of fortune is *Vidya,* knowledge. The knower is the same as the preserver, and in his track come knowledge and wealth.

It is evident from the above remarks that the true worship of Vishnu is a scientific investigation into, and an intelligent utilization of, the qualities of terrestrial objects to the utmost of their productive value. Now what man or what religion is there that will deny to mankind the right of doing this sort of practical honor to this one of the most important manifestations of divine energy? The Hindu pantheists differ from others in his belief that the divine whole has in Himself distinct centres of the various energies which are seen working in the universe, and it is to these minor centres which are, so to speak, the organs of the whole, that he gives the names of gods and goddesses. In doing this he aims at the perfection of scientific analysis, and succeeds in the attempt. Who can help it, if he gives offence to beginners in theology—young or old, priests or laymen?

We have now discovered the cause of wealth. It is the presence in the life-principle, of the focussed picture of the goddess of wealth, and this is consequent upon the presence in the centres of our life of her consort the Great Preserver.

The question of the causes of wealth and poverty is now reduced to this, 'Why is Vishnu absent from some life-principles, and present in others?'

To answer this question we have to fall back upon the universal doctrine of Karma. Every action changes the colour of Prána (life-principle). When the tatwic composition of the human life-principle is in touch with the tatwic composition of Vishnu, the energy of the god is focussed in the man. The single action which produces sympathy between the microcosmic and the macrocosmic life-principles, is to follow into the steps of the Preserver in relation to wealth. If we use and utilize whatever of wealth we possess so as to give the fullest play to its productive energies, our life-principle takes in the image of the god. If, however, we waste our wealth in useless luxuries, or do not use the necessities of life to the utmost of their capabilities, our life-principle will be blind to the universally diffused rays of the Preserver. We ourselves are responsible for the present absence or presence of Vishnu and his consort in our life-principle.

I tried to show in my essays on Prána in the ninth volume of *The Theosophist,* that the greater part of the actions we do, have their effect in the next birth. The present presence or absence of Vishnu and Lakshmi is always the result of actions done in the last life. Those men and women who are groaning under poverty, did, in the long past, all that lay in their power to waste the productive capacities of their wealth. The force they have thus generated must have its way. No amount of hard work, no amount of virtue and intellect, or even of vice, will help you, unless and until the colour intensified in your life-principle by your wasteful habits is gone. It is not to be understood by this that present habits of useful application of wealth, and careful use of the necessities of life that fall to your lot, never have any effect in the present, and that they are always postponed for centuries. As a matter of fact these good habits always show their good result in the present life, when Vishnu and Lakshmi are already present in the life-principle. And besides they always generate the same good force, to be always laid in store for the future. Let no man therefore become idle, because he is suffering for past misdeeds which must have their way. Let him always go on creating to the utmost of his powers, the antagonistic force of good deeds. As the good colour forces its entrance into the life-principle, the other hastens its exit. It is only a question of the fight of two opposite forces. The stronger wins, and while a good store is always being laid up for the future life, the present hardship is a good deal softened down. The life of a nation being long enough for the same astral combinations of time to appear again and again, the working of this law is better studied there. Thus the Hindus were very rich of old. Those were the times when they knew the nature of their gods, when they strived by good deeds to place them in the shrines of their life-centres, and not in temples of brick and mortar. They began then to spend their monies in luxuries, useless wars, and for the sake of mere show. They forgot how to *preserve* their wealth, and Vishnu consequently fled from them, and with him Lakshmi. Their future rests with themselves. Let them worship Vishnu practically and truly, and not by burning incense on the altars of stone. They will by and by drive the demon of Poverty out of the land of their fathers, and once more leave the gods free to come back to the land they loved so much of old.

RAMA PRASAD.

5. The Prophecy of the Bhagavata as to the Future Rulers of India, Parts 1-2

*The Theosophis*t, v.11 (March and April 1890)

THE PROPHECY OF THE BHÁGAVATA AS TO THE FUTURE RULERS OF INDIA.

THE Bhágavata is a Mahápuràna. It is devoted chiefly to the glorification of Vishnu, as he incarnates on our earth to help mankind out of the meshes of bad Karma which they weave for themselves. It purports to have been recited before King Parikshit, the grandson of Arjuna, and the successor of King Yudhishthira. In the IXth and XIIth books of this Purana, we find a notice of the kings who, it is said, *will* rule in India after Parikshit, in the Kaliyuga.

Before attempting an explanation of this prophecy, I give here, in a tabular form, the names of kings and dynasties, together with the period of their reigns as given in the Bhágavata.

I. The family of Yudhishthira—1,000 *years.*

1. Yudhishthira. 2. Parikshit. 3. Janamejaya. 4. Shatanika, 5. Sahasránika. 6. Ashwamedhaja. 7. Asún Krishna. 8. Munichakra. 9. Chitraratha. 10. Kaviratha. 11. Vrishtiman. 12. Sushena. 13. Saníthа. 14. Neichakshu. 15. Nala. 16. Pariplava. 17. Sunaya. 18. Medhavo. 19. Nripanjaya. 20. Durva. 21. Timi. 22. Vrihadratha. 23. Sudása. 24. Shatanika. 25. Durdamana. 26. Vahivara. 27. Dandapani. 28. Kshemaka.

II. The Mágadha family—1,000 *years* (partly contemporary with the former).

1. Vrihadratha. 2. Jarásandha. 3. Sahadeva. 4. Márjári. 5. Shrutahshraváh. 6. Yutáyu. 7. Niramitra. 8. Sunakshatra. 9. Vrihatswa. 10. Karmajit. 11. Sritanjaya. 12. Vipra. 13. Shuchi. 14. Kshema. 15. Suvrata. 16. Dharmasutra. 17. Shama. 18. Dyumatsena. 19. Sumate. 20. Subala. 21. Sunítha. 22. Satyajit. 23. Vishwajit. 24. Ripunjaya or Nripanjaya.

III. The Pradyotas—138 *years.*

1. Pradyota. 2. Pálaka. 3. Vishákhayúpa. 4. Rajaka. 5. Nandivardhana.

IV. The Shishunága family—360 *years.*

1. Shishunága. 2. Kúkavarma. 3. Kshemadharma. 4. Kshetrajna. 5. Vidhisára. 6. Ajatashatru. 7. Durbhaka. 8. Ajaya. 9. Nandivardhana. 10. Mahanandi.

V. The Nanda family—100 *years.*

1. Mahápadmapatenanda. 2. Supalya, and *seven* others.

VI. The Mauryan family—137 *years.*

1. Chandragupta. 2. Varesára. 3. Ashokavardhana. 4. Suyashá. 5. Sangata. 6. Suyasháh. 7. Shalishoka. 8. Somasharmá. 9. Shatadharmá. 10. Vrihadratha.

VII. The Shunga family—110 *years.*

1. Shunga. 2. Agnimitra. 3. Sujyeshtha. 4. Vasumitra. 5. Bhadraka. 6. Pulinda. 7. Ghosha. 8. Vajramitra. 9. Bhágavata. 10. Devabhuti.

VIII. The Kámváyanas—345 *years.*

1. Kamva Vasudeva. 2. Mahámati. 3. Bhumitra. 4. Naráyana and others.

IX. The Andhra family—456 *years.*

1. Andhra. 2. Krishna. 3. Shántakarmá. 4. Paurnamása.

5. Lambodara. 6. Chibilika. 7. Meghaswate. 8. Atamána. 9. Haliya. 10. Talaka. 11. Purishbhiru. 12. Sunandava. 13. Chakra. 14. Bhava. Six more after him. 21. Shivaswáte. 22. Arindama. 23. Gomatiputra. 24. Purimán. 25. Medashirah. 26. Shivakandu. 27. Yajnashiráh. 28. Vijaya. 29. Chandra Vijna. 30. Sulomadhi.

X.	The Abhira family,	7 kings	—1,099 *years.*
XI.	The Gardabhin family,	10 kings	
XII.	The Kanka family,	16 kings	
XIII.	The Yavanas,	8 kings	
XIV.	The Turushkas,	14 kings	
XV.	The Gurundas,	10 kings	

(or 13, according to a different reading.)

XVI. The Mannas. 11 kings—300 *years.*

XVII. The *Kilakila* family (KILAKALA being the name of their capital)—106 *years.*

1. Bhutananda. 2. Vangari. 3. Shishunandi. 4. Yashonandi. 5. Praviraka.

XVIII. The Bahlika kings descended from the above 13 kings of the name of Bahlika. 14. Pushpametra. 15. Durmitra.

XIX, XX, XXI, XXII. The four contemporaneous families of
The Andhras, 7 kings.
The Kanshalas, 7 kings.
The Vidurapatis.
The Vishadhas.

XXIII. The Mágadha kings. 1. Vishuvasphurji. 2. Puranjaya. It is said of this king that करिष्यत्परान्वर्णान् पुलिन्दयदुमद्रकान् प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यतिदुर्मतिः or according to another reading करिष्यति अपरोवर्णान् &c.

His capital will be Padmavate. He will rule on the banks of the Ganges (from its source) up to the Prayága (Allahabád). Then will follow the contemporaneous kings.

1. Surashtras. 2. Ávantyas. 3. The Shurus. 4. The Arvudas. 5. The Malavas. The Kings of Sindhu. 7. The Kings of Chandrabhága. 8. The Kings of Kaunti. 9. The Kings of Kashmir.

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After this the prophecy becomes general, and mentions no names either of families or of individual rulers.

And now I shall examine the prophecy, and see how far has it proved true up to the present time.

Alexander came to India in 327 B. C. At that time was ruling in Magadha, one of the nine Nandas. Seleucus, the successor of Alexander in Bactria, found Chandragupta in the same place. We might therefore put the beginning of the Mauryan family in 320 B. C., allowing seven years for the intrigues of Chanakya, and the struggles of Nanda and his minister Rákshasa to retain their power.

Now the ten families from the Mauryans to the Gurundas, both inclusive, are said to have ruled for 137+110+345+456+1099=2,147 years. This brings us to the year 2147—320=1827 A. C.

Let us take them family by family. The Mauryan family of Chandragupta is said to have ruled for 137 years. This brings us to 320—137=183 B. C. Then comes the Shunga family, which brings us down to 183—110=73 B. C. Then follow the Kanwas for 345 years, and they bring us to 345—73=272 A. C. The Andhra family brings us down to 272+456=728 A. C. The next six families, the Bhágavata Purana, groups into one long period of 1,099 years, but the Bhavishya Purana gives separate periods to each, and some of these might be accepted. Thus it gives 100 years to the Ábhiras. This brings us to 828 A. C. The next family—the Gardabhins—are said to have ruled, in the same Purana, for a period of 98 years. We thus come to 926 A. C. The next two centuries the same Purana gives to the Kankas, and thus brings us to 1126 A. C.

Out of 1,099 years, 398 years are thus disposed of. There yet remains a period of 701 years to be apportioned to the remaining families. The Bhavishya Purana can no longer be relied on, because it introduces during this period the two celebrated kings—Vikramáditya and Saliváhana. It says that after the Kankas came Vikramáditya for 135 years, and after him beginning from 1261 Saliváhana for 100 years. This is an interpolation on the very face of it. The years 1126 A. C. and 1261 A. C. are too recent for these two kings, even if we disbelieve the tradition, which puts them respectively in 56 B. C. and 78 A. C. These two kings can have no place here, and the 235 years which the Bhavishya Purana gives to these two kings, must be brought back to the account of the Yavanas, the Turushkas, and the Gurundas, from whose periods they have apparently been extracted.

These three families then—the Yavanas, the Turushkas, and the Gurundas—ruled India from 1126 to 1827.

It is evident from this that the Gurundas are the Moguls. Now if we put the beginning of the Mogul reign in 1526 A. C., we get for them a period of 1827—1526=301 years.

Before the Moguls reigned the Turushkas and the Yavanas for 701—301=400 years.

And 1526—400=1126 A. C. Now the word *Turushka* is evidently the same as Turki, and the dynasty of the Turkish slaves of the Sultans of Ghor began in 1194 A. C. after the defeat of Prithi Raj at Thaneshwara. According to the Bhágavata therefore the Turushkas ruled from 1124 to 1526. The Slaves, the Khiljis, the Sayyids, and the Lodis are all grouped here under the appellation Turushka. The reason for this is that all these families had their origin in members of the Turkish Empire, and also that the only foreign conquerors after the Turushkas were the Gurundas (see further on). The remaining period of 68 years, from 1126 to 1194, must be given to the Yavanas, who, in all probability, are the Ghazvani kings of Lahore. They were the only foreign rulers of India about this time.

As to the empire of the Gurundas terminating in 1827, we find that in that year was made by Lord Amherst the formal declaration of the English having then become the paramount power in India.

We see thus that the period allotted to the Mahomedan rulers of India is correct. Let us now see if the number of kings for each family is correct. It will be observed, as a general rule, that in enumerating the individual rulers our Purána never takes into account mere nominal kings. If we leave out of calculation those names, which come between two real kings only as it were to cover the interval, who are not known by the inauguration or even the execution of any bold policy in the departments either of War, Education, Trade or Public Works, who might be called kings only by allowance, and because they are the descendants of kings, then we shall find the number of rulers given to each of these families to be correct.

Thus it is said that the kings of the Gurunda family will be thirteen in number, or, according to another reading, ten. Now History tells us of the following Mogul kings.

1. Baber (1526—1530) ; 2. Humayun (1530—1556); 3. Akbar (1556—1605); 4. Jehangir (1605—1627) ; 5. Shah Jehan (1627—1658); 6. Aurangzib Alamgir (1658—1707); 7. Bahadur Shah (1707—1712) ; 8. Jahandar Shah (1712—1713); 9. Farrakh Siyar (1713—1719) ; 10. Rapinddaulah. 11. Rapinddarajat (both 1719) ; 12. Mahomad Shah (1719—1748) ; 13. Ahmad Shah (1748—1754) ; 14. Alamgir II (1754—1759) ; 15. Shah Alam II (1759—1827).

It will hardly be denied that the 10th and the 11th in the above list were no emperors whatever. Eliminating these two, we have thirteen Mogul emperors left. All these obtained, lost, and tried to maintain their empire by war and bloodshed. Nothing of the sort was, however, done by Rapinddaulah and Rapinddarajat. They were mere attempts at the creation of a king and were miserable failures.

But another reading of the Bhágavata as we have seen, and the Bhavishya Purana, speak only of ten *Gurundas*. In that case we shall have to eliminate three more, and who should they be but the last one and the first two. The real Mogul empire only begins with Akbar. Baber and Humayun attempted to establish an empire, but the Suris were too much for them. The last, Sháh Alam, was only a nominal emperor, and real power had long before 1827 passed into other hands. Thus we see that the rulers of the period, when one empire is disintegrating and another establishing, are left out of reckoning in both cases. The period of desintegration, however, is added to the falling empire. Hence it is that the Mogul (Gurunda) empire is made to terminate in 1827, though real power had passed out of their hands, long before, and Sháh Alam was little better than a puppet in the hands of the Mahrattas and the English.

Every man and every nation has different ways of thought. Nay, the same man and the same nation might have different ways of thought at different periods of his or its life. If we would understand rightly and appreciate truly an author, belonging to a particular nation and a particular age, we must begin with thoroughly entering into his peculiarities.

Now the Hindu mind is nothing, if not metaphysical, even in modern times, and the one great cause of the popularity of the Bhágavata Purana is, that its line of thought runs parallel to that of the national mind. The Bhágavata Purana never looks upon things from an *external* point of view. The department of political government is, to it, represented by an ever-present Mighty Power in the hidden universe which functions the phenomenal. This Ruling Power of the functioning universe has its own ways of manifestation. In given cycles of time it puts forth a certain amount of political force of a certain character. This cyclic political force, whose character corresponds to the national Karma of the previous cycles, manifests itself in the shape of a *Ruling Family*. And each family of rulers is made up of a certain number of *individualities*. But the *individualities* which the Bhágavata Purana has in view are those of the occult plane of the functioning universe, and they do not always coincide with the gross personalities of the rulers of the earth. Many a so-called king is nothing more than a mere attempt of nature at incarnating the next ruling individuality. If the ruling force of the previous individuality has attained the physical body of the monad which it had connected itself, this attempt is sure to fail. The result is many a characterless reign of short existence. What, for example, was there of true kingship in the three sons and one grandson of the Slave King Altamsh, who came to the throne of Delhi after his daughter Raziah? Absolutely nothing.

Looking from this point of view, the Bhágavata is perfectly right in giving thirteen kings to the Gurundas. A critical examination of the rulers of the previous families from the slaves of the Sadis —will show us that out of twenty-eight names, 14 only deserve the name of king. The remaining fourteen represented simply the residual force of the previous RULING PERSONALITIES.

I shall now leave this subject to treat of other parts of the prophecy.

RAMA PRASAD.

(*To be continued.*)

THE PROPHECY OF THE BHÁGAVATA AS TO THE FUTURE RULERS OF INDIA.

(*Continued from page* 334.)

DOWN from the family of Yudhisthira up to the Andhras, the Bhágavata Purana gives the names of the various kings who belonged to each family. It does not, however, give the names of the kings of the seven families beginning from the Abhiras and ending with the Mannas. After the Mannas it again begins with individual names. Does it mean that the intervening families are all of foreign extraction ? I have now rapidly passed over a period of 2,147 years from 320 B. C. to 1827 A. C. Before passing on to the future, I should like to say a few words about the period which intervened between Yudhisthira and Chandragupta. The present year 1890 is the 4337th year of Yudhishthira's era. Says Varahamihira :—

"2526 added to the current of the era of Salivahana gives the era of Yudhishthira." This is the 1811th year of the Saka era, and hence the (1811+2526=4337) year of the era of Yudhisthira. King Chandragupta is now 1889+320=2209 years old. Hence Yudhisthira ruled 2128 years before Chandragupta. This period, according to the Bhágavata Purana, was covered by the Nandus, the Shishunagas, the Pradyotas, the Magadhas, and the family of Yudhisthira. The Nandus are said to have ruled a 100 years. This takes us to 420 B. C. The Shishunagas take us to 780 B. C. The Pradyotas take us to 918 B. C. The remaining two families are said to have ruled each for a 1,000 years. The Magadha kings are 24 in number, and those of the family of Yudhisthira 28. For the former we get an average of about 40 years for each king, and for the latter even less. This is by no means against human probabilities, and there is no reason why the Bhágavata should not be telling us a simple truth in this particular. It is rather hard to disbelieve the testimony of concrete names, and who knows if there might have been more names in these families who were not real kings in the estimation of the highly metaphysical author of the Bhágavata ? We must therefore take it for certain that the interval of 1,530 years from Pradyota to Yudhisthira was covered by these two families together. The family of Yudhisthira ended in 1448 B. C. with Kshemaka, that of the Magadhas in 918 B. C. with Ripunjaya.

Dismissing these families with this rather brief notice, I now go to the future. The present rulers of India are, according to the Bhágavata Purana, the *Mannas*. Their reign begins in 1827, and will terminate in 2127 A. C., 238 years hence.

I remember having been vaguely told by some Pandit, while I was yet a student in Lahore, that the Sanskrit word for an Englishman was *Manna,* and that the English (Mannas) were spoken of in our sacred books as the present rulers of India. At that time I received the information with a sort of indifference, which it is needless for me to attempt to define. But the fact was brought to my notice again about a year and a half back. This time it was in a way which could hardly fail to carry conviction. I shall mention the occasion as it is sure to be interesting to some at least of my readers.

There is in Meerut in the possession of a Brahmin, one of that class of works which in the *Theosophist* have been called the Nadigranthams. The book is named Bhrigu Sanhita. It appears that the Sage Bhrigu wrote a book on astrology, and that one of the chapters of this book was the Kundilyádhyaya, the chapter on Horoscopes. This chapter contained, by way of illustrating the laws laid down in other parts of the work, a good number of possible human figures with a full description of the life of the owner of that Figure. It appears moreover that after Bhrigu, the students of Bhrigu's book—under the guidance of hereditary teachers of course—used as a rule to forecast a number each of possible Figures, and describe fully the life of the owner. In course of time the chapter on illustrative horoscopes swelled into an enormous volume, containing, as tradition says, a lakh or more of horoscopes. Some of these horoscopes are decidedly later than 320 B. C., using as they do the word *nanda* as equivalent to nine.

It is the chapter on Horoscopes only that is now popularly known as the Bhrigu Sanhita. The rest of the book appears to have been lost; at least I have never yet come across a man possessed of the remaining portions.

Now the amount of astrological skill which this book shows is simply marvellous. If any particular man's horoscope comes out of the enormous heap of horoscopes which now constitutes the Bhrigu Sanhita, we find it giving, with marvellous precision, 1. The time when the man first hears the words of Bhrigu; 2. Whether he himself is the first to hear it or a friend of his, or of his fathers, &c.; 3. Whether the owner of a horoscope is a man or a woman; 4. To what caste does the owner belong? &c. &c.

The Bhrigu Sanhita holds that a man born during the first *five trutes** (out of the 60 trutes of a vipala) is a Brahmin; during the second *five trutes* (6 to 10) a Kshatriya or a Káyastha; during the third *five trutes* (11 to 15) a Vaishya; during the fourth (16 to 20) a Sudra; &c. &c.

As yet I have seen only two horoscopes of Englishmen. One of them was born at 28 trutes, the other at 27. I do not as yet pass any opinion on these astounding facts. The facts, however, are there. I took the greatest possible precaution with regard to every horoscope I saw in the Bhrigu Sanhita. I have come to see several horoscopes in which the positions of the planets being the same, there was only a difference of one or two seconds in the time of birth. And yet the history of the owner of the one differed from the other! So much for the book. It was in this book that I tried to see if I could find the horoscope of an Englishman. This gentleman was born in India, and nothing was known of his horoscope except the time of birth. The present owner of the book knew nothing of the gentleman. The horoscope, however, when it came

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* 60 trutes = one vipala; 60 vipala = 1 pala; 60 pala = one ghati; one ghati = 24 minutes; 1 pala = $\frac{2}{5}$ m.; 1 vipala = $\frac{1}{50}$ m. = $\frac{2}{5}$ second; 1 trutes = $\frac{1}{50}$ second.

out of the book, told me that the owner was a *Manna*. Since that day I doubt not that the word *Manna* means English, although it is quite possible that it might mean European. This cannot be ascertained unless a number of other foreigners born, if possible, in India (because I do not know if birth in India be necessary for a man's horoscope to be found in the Bhrigu Sanhita) come forward with the time of their birth to see if the Bhrigu Sanhita makes any mention of them.

So far, however, as I can see, the word *Manna* denotes no other nationality except the English. The Bhágavata groups into separate families those foreigners who have *come separately* as rulers into India. Thus from the Slaves to the Lodis it groups all of them into the *Turushkas*. None of the intervening families came from without. The Moguls however came *separately* into India. They are therefore spoken of as a distinct family—the Gurundas. In the same way the Mannas must represent one family of the present rulers. There is thus no doubt that the word *Manna** means English. The Bhágavata makes their reign to begin in 1827 A. C. Now the fact of Lord Amherst having made in that year the formal declaration spoken of above, is a very strange coincidence. The following is a quotation on this point from Lethbridge's Introduction to the Indian History:—

> "In 1827, Lord Amherst went to Delhi, and solemnly informed the King of Delhi (the representative of the old Mogul Emperors, who at this time was in receipt of a pension from the British Government) that the English were now the paramount power in India. Up to the period of this declaration the representative of the Mogul Emperors had been regarded as nominally Lord Paramount of India, though his power had long before really passed into the hands of the British."

The English will reign, says the Bhágavata, for 300 years, up to 2127 A. C.

When these are gone the kingdom will pass to the Kilakila family. Five of these kings will reign for 106 years. This takes us to 2233 A. C. After this are mentioned the names of kings and families, but no period is allotted to them. We are thus brought to the contemporaneous kings of *Avante*, Kashmir, Sindhu, Chandrabhajá, &c.

Nothing is said of the rule of these families from Parikshit to the four contemporaneous families of the Andhras (7 kings), the Kanshalas (7 kings), the Vidurapatis and the Nishadhas, except in a general way that, after the departure of Krishna, virtue will decline in the land. Of Puranjaya of Magadha, however, who comes a little after or about the same time, it is said that he will establish three new classes of men instead of the Brahmins, the Kshatriyas, and the Vaishyas. These classes will be respectively named Pulinda, Yudu, and Madraka. For this act of his King Puranjaya is honoured with the epithet of *durmati*, a fool.

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* It is always very difficult to find out the history of a proper name. Why should the English be called *Mannas*, and England *Manna desha*? Has the word any connection with Man (The Isle of) and the Menai (Strait). In the Isle of Man is spoken Manx. Is it not possible that the tribe which speaks this dialect, might have at one time been the head and leader or the predecessor of the other Celtic tribes? England during the dominion of the Kelts, or at some time before that, might have been the land of Man just like the Isle of Man.

The old name of the Island of Anglesea was Mona, the chief sanctuary of the Druids, and the straits which connects this island with the main land is called Menai. One can hardly resist the conclusion that the word *Manna* (Sans.) is the same as the Western *Man*, *Mona*, Menai. Apparently there was a time when the ancient Hindus knew of England as the land of the people who now speak *Manx*, a tribe of the Kelts, whose priests were the Druids of Mona. In after times they applied the word generally to every tribe who afterwards occupied England. England remained to them always Manna desha (the country of the Mannas), and the inhabitants thereof, the Mannas.

If, however, we adopt the second reading given above, the translation would be a little different. It would run as follows :—

"Another Durmati will establish the Varnas, Pulinda, Yudu, and Madraka; and the majority of his subjects will be out of the Brahmanic pale." In that case the king will not be Puranjaya but another. Durmati might be his name, or a mere epithet.

After the Bahlikas, various parts of the country are given to various rulers, and these rulers are made to possess all the vices of kings.

"These rulers will be Sudras, Vratyas, Mlechchas"................ "They will be given to vice and falsehood, giving little charity, having easily excitable tempers, the slayers of women, children, kine and Brahmins, given to adultery and the appropriation of other people's wealth. They will go as soon as they come, they will have little strength, and will be short lived, they will be impure, doing no good acts................Thus will thy subjects (O! Parikshid) be troubled and destroyed by their kings, and people will learn their ways of life, and will become a source of trouble to each other."

This carries us a very little way through the Kaliyuga. After this the Bhágavata passes over in silence a period of about four lakhs of years, and then gives us a very brief sketch of what will be the condition of humanity immediately before the advent of Kalki.

It will be for our children of the seventh generation to see if another gifted seer records for them in the meanwhile the events of another five thousand years or so. The Bhagavata evidently finishes the first chapter of its XIIth Book with one of such minor cycles.

Humanity always moves upwards and onwards. Each new cycle is marked by a fresh wave of spiritual force, from the centre of the ocean of life we call *the Universe*. This wave tending to spiritualize and purify humanity, begins by driving out the seeds of animality, toil and trouble. Thus while the heart of humanity is being purified, the sufferings which the flesh is heir to, are coming to the surface to disappear. The spiritual influx in the beginning of minor cycles is always of lesser strength than that in the beginning of a larger cycle. Thus the wave of a *Satya Yuga* is far more powerful than the minor waves of a cycle of 5,000 years or so. The greater the strength of these waves, the greater is the amount of evils which they drive out to the surface in order to evaporate and leave humanity so much the purer. The character of these *superficial* evils is of course always the same, but they reach their culmination in the end of a Kaliyuga.

The forces which are now acting on Indian society (and humanity in general) are sure to drive out in some comparatively small measure the vices noticed in the end of the first chapter, and the beginning of the second chapter of the XXIInd Book. Thus the second chapter says :—

> "Then will day by day come to destruction virtue—truthfulness, cleanliness, mercy and kindness—the length of life, strength and memory, by the force of Powerful Trial. Wealth alone will in the Kali age be the index of good qualities, good manners, and good birth. Force alone will be the chief factor in the administration of Law and Justice. In marriage the only guiding principle will be fancy. (People will not take into consideration good family, &c). In trade deceit will be the principal factor. The only object of womanhood and manhood will be sexual intercourse; the only indication of Brahmanism will be the sacred thread. Caste-marks only will denote the áshramas; justice will become difficult of obtaining without signatures and seals: *too much talking* (? power of speech) will mark learning. Poverty will be the chief mark of wickedness and outward polish of goodness. Mere contract will constitute marriage, and a bath will be the best adornment. Distant waters will become seats of pilgrimage; the keeping of hair will be considered beauty. The procuring of food will be the only end of human life; and *consistency* the only marks of truth. Cleverness will consist in supporting one's family successfully, good works will be done for the sake of fame.
>
> When the earth will be covered by such bad men, &c., &c., then will men fly to jungles, will be destroyed by hunger, thirst and death of men, &c., &c.... The highest limit of age will be 20 and 30."

First of all I shall examine that part of the prophecy which speaks of our kings five hundred years hence.

We are at present being ruled by the *Mannas*, and the one great effect of this rule upon our political life will be that we shall learn the art of self-government. "As is the king, so are the subjects," is a well-known Indian proverb. The English coming into contact with us as rulers cannot but teach us the value of their institutions, and cannot but instil in our hearts the love of political freedom which is so very dear to themselves. It is one of the simplest and most universal laws of nature, and its operation is always resistless. The signs of this political education are already visible, and sooner or later the signs are sure to become the things signified. The forces which nature puts forth are never withdrawn, until and unless they have had their fullest manifestation on the physical plane. The attempts at manifestation may be for some time unsuccessful. Nature, however, is never despairing; it never sits silent over its failures; but comes back with redoubled force. By the time the *Mannas* leave us—2127 A. C., we shall have learned the art of self-government. We have now to see what is likely to be the effect of this force of self-government when the *Mannas* are gone. As long as they are here and our Rajas and Maharajas are kept in salutary check, we may hope for undisturbed peace. But when they will be going, our ruling princes are sure to be let loose. The same drama which was played when the Moghul dominion was being wrecked into pieces is sure to be played again. But this time is sure to be introduced another and a more powerful force. That force is the People's Spirit of British Self-government. For a time this spirit is sure to receive a check. Some brief respite will be secured by King Bhutananda and his immediate successors, and then it is but natural that various leaders of armies should become kings of various parts, independent of the fact that they are Sudras, or Brahmins, Kshatriyas or Vaishyas or Mlechchas. These men having never tasted royalty before, are sure with power to degenerate into vice. Adultery, short life, the appropriation of other people's wealth, are the natural results of such a state of things. But the people whom the English will have taught the art of self-government will never rest satisfied with this sort of rule, and may we not hope that out of all this chaos, confusion and vice, will emerge 5 or 600 years hence the glorious rule of an Indian Parliament? The article is already assuming big proportions, and I must therefore dismiss all my remarks upon these points as briefly as possible. I therefore come to the next point in the prophecy.

"In marriage the only guiding principle will be fancy." "The only object of womanhood (or wifehood) or manhood will be sexual intercourse." "Mere contract (*swikára*) will constitute marriage." Now the chiefest vices of marriage system have been for sometime past.

1. The giving in marriage without the least regard to personal or mental beauty, or more properly what the bride and bridegroom might think to be beauty,
2. An aggravated form of the same, *i. e.*, charging some money for (or which is the same thing, selling) generally daughters and sometimes sons.

These evils must be got rid off in the interests of humanity. The human soul is the freest of the free, and has an innate dislike of this sort of slave trade. The presence of the spiritual wave which is to drive these evils out, is already visible in the generally prevalent ideas of freedom, which are making their way even to the fair sex. The form which the protests against this system take indicate very clearly the road we are travelling on. The reactive force introduced by this wave of freedom is sure to carry us for some time a little beyond the desirable point. Fancy alone will take for sometime the place of all other considerations. But mere fancy is very sure to be discovered to be an inadequate factor. All other consideration will slowly but surely regain their place. Fancy too will then take its proper place and will then be named regard for personal and mental beauty, and the feeling of the pair. The inauguration of the new cycle will thus be marked by a reform in the marriage system.

Now, something about marriage by contract. I have translated the word *swikára* by "contract." The ordinary meaning of the word is acceptance, and as there can be no acceptance without a proposal, both the elements of a contract are present, and *swikára* means a contract of marriage. The element of contract is already present in Hindu marriage, but it has been almost crushed out of existence by the sacramental element, which again has degenerated into a meaningless sham. The Brahmo Marriage Act is sufficient to show the direction in which the wind is blowing. All the world over there is a tendency to sweep off the religious element in marriage, and substitute for it pure contract. When this is done, its inadequacy will soon be discovered, and in the next cycle will have both contract and sacrament in proper and desirable proportions.

It is needless to examine other heads of the prophecy minutely. The most superficial observer of the signs of the times can see that the prophecy is, and is likely to prove true to the letter, and that out of these evils is sure in the end to come desirable GOOD.

RAMA PRASAD.

AN INSTRUCTIVE CASE.

It is not generally considered a very wise thing to cut off your nose to spite your face. Still, strange to say, our missionary friends are sometimes guilty of that extravagance, and a somewhat striking instance of it is afforded by the treatment meted out to our friend and brother Mr. A. E. Buultjens, B. A. (Cantab), F. T. S., by the orders of the Lord Bishop of Colombo. Happily it is not Mr. Buultjens himself who has suffered, but *only his name*; for, fortunately, in these days citizens are safeguarded from personal ecclesiastical ill-treatment by the law, and all that the most intemperate and venemous Churchman can do is to find something belonging to the offender to vent his spite upon. Some people find it soothing to kick about the hat of an enemy who is beyond their reach, and doubtless the good missionaries of Colombo experience a similar relief for their feelings in sponging out a name, the owner of which is protected from their malice not only by the law in this case, but also by his blameless life and honorable record.

The College of St. Thomas is the most aristocratic institution of learning in Colombo, the pet of the Lord Bishop of that ancient town. To graduate there is to ensure valuable patronage in life's struggle in Ceylon, to be converted there from Buddhism or Hinduism to Anglican Christianity, a passport to worldly advancement. Smiles, posies, diplomas, future snug official births—an inviting prospect, indeed! *Vice versâ* what? Frowns of the aristocratic, social ostracism, obstruction in the public service? Naturally, for that is the way re-actionaries of all sects try to prevent progress: a base, cowardly, selfish way; and pursued by none more ruthlessly than by our Hindus, with their caste boycottings long after caste has ceased to mean substantial human differentiation. However, caste is an acknowledged part of the present Hindu religion, and in observing it the pious Hindu is guilty of no violation of his religious duty. But with Christianity the case is confessedly the opposite; and in punishing, or trying to punish and crush, young men who think to the bottom of Christian theology, and come out beyond as Freethinkers, Agnostics, Mussalmen or Buddhists, the agents belie the profession of their Church that all men are equally children of God, created by him, hence irresponsible for the intellectual convictions to which their thinking may bring them. Nevertheless, it is useless

6. Astrology (as Conceived by the Hindus), Parts 1-6

*The Theosophis*t, v.12-13 (March-October 1891)

S. T.—Truth is for ever conditioned to our state of consciousness, to our grade of development, to our perceptive and reflective powers. Like all true ideals she ever remains unattainable to us in her inner nature. Step by step as we advance towards her, she invariably recedes, leaving one veil after another in our eager grasp, and yet withholds that finality which you claim to possess. If you grant the unlimited perfectibility of the human spirit, you must also concede its ever-enduring progress towards divine perfection. However minute our gains may appear, we yet feel we gradually draw further within the benign radiance, Truth sheds on all her devoted worshippers. Thus attracted and stimulated in our endeavours to advance towards this light, we find started within us that powerful current of alternate aspiration and conviction which forms the essence of all progressive religious life, and while daily bathing our soul in these living waters, we realize the deed sense of the sublime motto: There is no religion higher than Truth.

H. A. V.

ASTROLOGY.

(As conceived by the Hindus).

I.—INTRODUCTORY.

IT is my object under this heading to attempt to throw some light upon certain theories of life and religion, with which the science of the stars has furnished the Hindus. Among the ancients this science occupied the proudest position, as to them it explained the past, the present and the future of all terrestrial life—human life in all its departments included. It told them what man with all his surroundings had been in the beginning, and it told them what his destiny would be in the yet unseen future. It told them the laws of his birth and death, and it gave them the bright hope of a life after death.

The science of the lights of heaven was with the ancients a science of the widest possible scope. And indeed one can make nothing out of astrology unless he is conversant with the principles, both of physical and mental science. Astrology in fact shows that all terrestrial life, whether it forms the subject of Chemistry or Physics, Geology or Botany, Physiology or Anatomy, or any other branch of science, is due to the action, direct and indirect, of the luminous and calorific forces which emanate from the sun. It classifies the various solar forces and investigates the properties of both direct and reflected light. It discovers furthermore that the mutual effects of the heavenly bodies changing with their constantly varying relative positions, modify a good deal the quality of the light they send us. One step more, establishing that this effect of the solar and planetary forces of light and heat, &c., changes with *time*, and the science of Astrology is complete in all its majesty.

That the light of the sun exercises well-marked effects upon life,—that the sun in fact is the source of all terrestrial life—is a fact well-established by modern science. The spectroscope has beyond the possibility of doubt proved that the various colours of the solar beam have different properties. The science of the Tatwas on which I wrote in the IXth and Xth volumes of the *Theosophist*, and which has been discussed with greater detail in a book on the subject, just published by the Theosophical Publishing Society, comprehends all the principles of the finer forces of Nature on which the science of Astrology is unshakably based.

The ancient Hindus knew the science of the Tatwas, and had given *tatwic* values to the various phases of the solar, lunar and planetary lights long before the time of our mediæval astronomers. Those were days of the proudest success for Indian science, and astrology rejoiced in the firmness of its basis. Human perversity, however, was too much for its divinity. It was very soon turned to the purpose of earning base lucre. From a liberal it degenerated into a bread-and-butter science. People no longer cared for the science of Breath and the Philosophy of the Tatwas. They were altogether forgotten. The only business of the astrologer remained a dead-letter interpretation of the ancient books. Books no longer pointed the way to the realities of nature. What ought to have been learned from a deep devotion to the things themselves was taken on trust. Short treatises consequently appeared which gave out merely the results of other people's investigations, and neither the experimental fact nor the reasoning which justified those conclusions. They became from *a posteriori* inferences mere *à priori* assertions. The result that followed was natural. The mind became dead to the influences of nature. The bright path marked in ancient days by astrology dwindled down into the routine of dark superstition.

No wonder then that the money-loving astrologer of the present day cannot read aright the high decrees of the lights of heaven. But we must not despair! Human perversity has had its day of suffering and grovelling in ignorant superstition. Modern science is laying the foundation stone of a brighter and more splendid edifice of astrology. The old name which was discredited by man has given place to a new one, and the science of Astronomy, with the help of Physics, Chemistry, Geology, and, above all, Spectroscopy and many other sciences, is imperceptibly gaining the same lost heights, from which compassionate Astrology preached to ancient man the secret of life and death.

It will not be amiss at such a time to attempt to show that one very important section of the human race—the Hindus—derived their religion from Astrology, and that their Astrology was not a freak of a diseased imagination, but had for its basis the exact science of the *tatwas*—the *luminiferous* (1), the *soniferous* (2), the *tangiferous* (3), the *gustiferous* (4), and the *odoriferous* (5), ethers of the principle of life (Prana). To begin with, I take up the Sun.

II.—The Sun.

The Hindus believe that every phenomenon of terrestrial life—vegetable, mineral, and animal—in every phase and every relation, has its source in the sun. All the qualities of the sun have been given different names, and it is from these names that I now propose to construct a description of that mighty orb. It is one of the proudest triumphs of the Sanskrit language and science that truths which would otherwise require sentences to express them, are given expression to by single words. It is only necessary to have a collection of all the solar epithets scattered over the Vedic and classical Sanskrit to have a comprehensive treatise on the central light of our system. Such collections were made by the ancient Hindus, and in order to encourage the study of these collections, special fortune was described to be in store for the devoted scholar. There certainly was a time in ancient India, when these collections were studied as they should be. Human perversity and idleness had, however, again their way. It came to be believed in time that the mere reading of these collections had some mysterious efficacy, and that it was not at all necessary to understand them. The sense of the words was altogether forgotten; and it has now become rather difficult to recover it. To come back, however, to the collection of solar epithets. One such collection is now in existence. It contains a thousand names. This little book is of the highest importance, although it has somewhat suffered from exposure to time, inasmuch as in some instances the same name is repeated twice. The book is named the Suryasahasra Nama—the thousand names of the sun—and has been printed in the Nirnayasagar Press at Bombay.

The sun, then, as we gather from the names contained in this book, is a self-luminous (स्वप्रकाशक), beautifully bright (कान्त) heavenly body (खेचर). The body of the sun is generally white (शुक्लमहाश्वेत) and bright (उद्दीप्तवेष). The light which he sends forth is also white (सुक्लकान्ति). He is, however, the possessor of all the colours in himself (वर्णी), and the substratum of all the terrestrial colours (वर्णाध्यक्ष). And although the sun is generally white, he sometimes in the morning looks red (लोहितांग) and sometimes golden yellow (स्वर्णाङ्ग). At other times he looks bluish नीलांग) or bluish red (नीललोहित). The sun is a star (ज्योतिः) like the other lights of heaven, and to us he alone is the star of the highest importance (परंज्योतिः). Ordinarily he sends forth in all directions (विश्वतोमुख) a thousand rays (सहस्रपद) pure and bright in appearance. We cannot look at him (अनिर्देश्यवपुः); sometimes, however, as in the evening, these rays disappear, and we have before our eyes an almost rayless disc of gold (स्थाणु). The sun, although appearing to us to be setting, never really sets (नित्योदित). He is always up, and is only *hidden* from the view of our hemisphere.

The sun appears to us very small as compared with the earth, but in reality he is of very great dimensions (विस्तीर्ण)—so much so that his bulk can hardly be conceived by the mind (अचिन्त्यवपु). He sits in a tremendously large portion of space (महासन) and exercises his influence over a yet larger portion (महाविस्तीर्णमण्डल). The distances of the planets, whose life is sustained by this luminary, will clearly establish this fact.

All the lights of our system are more or less distant from us, but the sun is higher (उत्तर) and more distant (परात्पर) than all these.

At various periods of his life the sun presents to us various curious appearances. Thus he appears to us during the total eclipse as wearing a crown (*corona*), (मुकुटी, किरीटी). He also appears as the possessor of a sword (खड्गी). This so-called *sword* is the name given to a very remarkable protuberance of that appearance. During the eclipse of 1851, this phenomenon was seen and noted down by Rev. W. R. Daves. "A bluntly triangular, pinky body (was seen) suspended as it were in the corona. This was separated from the moon's edge when first seen, and the separation increased as the moon advanced. It had the appearance of a large conical protuberance, whose base was hidden by some soft and ill-defined substance...........To the north of this appeared the most wonderful phenomenon of the whole; a red protuberance of vivid brightness and very deep tint arose to a height of 1½ or more as the moon's progress revealed it more completely. *In shape it somewhat resembled a Turkish cimeter*, the northern edge being convex and the southern concave. Towards the edge it bent suddenly to the south or upwards as seen in the telescope ....To my great astonishment this marvellous object continued visible for about five seconds, as nearly as I could judge *after the sun began to appear.*"

The sun has an atmosphere very much finer than ours (सूक्ष्मवायु), and he is possessed of a very shining panoply—the chromosphere (कवची). Sometimes there appear in the coronal atmosphere curiously carved streaks of light, which give to the whole an appearance like that of an ornament worn on the arm (केयूरभूषणोद्भासी). This armlet is very beautiful (चित्ताङ्गद). The various pieces of the ornament are as many protuberances.

There are in the sun other protuberances or tongues of flame (सप्तजिह्व, सप्तार्चिः), which fall under seven heads. Some of these are dark (काली), others red (सुलोहिता), and others again smoky (सुधूम्रवर्णा), &c. Although the sun looks very smooth and beautiful (अव्यङ्गधारी) his surface is really very rough and granulated (शतविन्दु, विन्दु), and he has in fact a very ugly body (कुवेर). On his surface there are many serpentine ridgy appearances (अहिमत्). In the atmosphere of the sun there also appear many large gaps—the sun spots—which look like beautiful ear-rings (कुण्डली) on their surface. In these spots there appear certain dark shady appearances which look like mountains (महाशैल). These are the nuclei of the sun spots. Over these are brighter smoky appearances which look like constantly fluttering flags of that colour (धूम्रकेतु, केतुमत्). This portion represents the modern umbra of the sun spots. Over these again are noticed still lighter shades (नीलकराठ) the penumbra.

Here ends a brief description of the physical appearances of the sun, as gathered from certain words of the treatise under notice. The next section will note all those qualities which create, preserve and destroy life of every description on our planet; and then we shall see if it is justifiable to attribute all these qualities to the sun.

III.—THE SUN.—(*Continued.*)

The sun is fire himself (अग्नि). We have no measure for his heat (अमितानल). In him is the source of all our heat (तेजोराशि). He is the lord of all those forces which give life and action to the organs of speech and action (हृषीकेश). He is the fountain head of the rays of light (रश्मिमाली) and the lord of the planets (वक्षसांपति). The sun has no support in the heavens (निराधार), yet he maintains his course and never falls down (अच्युत). He travels (तरणि) by a sort of ærial motive force which acts upon him in the same way as a strong current of wind does upon any object which it carries from one place to another (वायुवाहन). This motion the sun has, but relatively to us he is motionless (अचल). He is drawn onwards in his course by the Law (सत्याश्व). The word *Satya*, which is generally translated by *Truth*, really means the Law which keeps things as they are; and the word *ashwa*, which ordinarily means a horse, signifies in reality the power, the motive force which draws anything onwards. Hence it also means motion, or form of motion. The sun has thus seven forms of motion (सप्तसप्ति, सप्ततुरग). These seven forms of motion are the seven colours of the rainbow. But though there are these seven general forms of motion, the sun is really the source of innumerable rays of light, which are in fact so many different vibrations (अंशुमाली, सहस्रांशु). These rays are the *sustainers* of life (सहस्रदीदिति).

The sun never sleeps; his presence always destroys sleep (विनिद्र). The sun has no phases like those of the moon (निष्कल); he is however the source of all the phases of that body (कलानिधि) and in himself has always the full sixteen *kalas* (that amount of light which the waxing moon gains in one day) (षोडशकल). The external sun is the vehicle of the sun-god, the individualized energy of the Divine self, which takes this particular form (रथी, सुरथ). *This* self of the sun is quite inconceivable (अचिन्त्यात्मा); and yet, as we shall see further on, it must be so. The vehicle, as already seen, is variegated in colour (विचित्ररथ). This vehicle of our sun-god has, or rather *is*, but a single wheel (एकचक्ररथ). There are other sun-gods who roam in space seated in similar vehicles of double, triple, and multiple wheels (stars).

The sun-god sits on a seat of lotuses (पद्मासनस्थ), for the sun is nothing more in reality than a mine (पद्माकर) of various *points*, which are the germs (the lotus being the emblem) of all the living organisms of our planet. The rays of the sun carry with them, not only to our planet, but to each and all of them, the germs of these organisms (पद्महस्त).

RAMA PRASAD.

(To be continued.)

A CHAT ON THE PIAL.

Mundanus.—Good morning Mysticus. We have not seen you for a long time. Where have you been hiding? And, above all, I never even dreamt of meeting you in this strange place, India. The last time I saw you was in England four years ago, when we held so many edifying conversations about the Theosophical doctrines.

Mysticus.—Very glad to see you, my dear friend. I am always in India, having made it my home for the last 20 years or so. I occasionally run over to England to spend a month or two in the company of

ASTROLOGY.

(As conceived by the Hindus).

II.—THE SUN.—(*Continued*).

THE Sun, says our little book, is the 'Internal organ' (अन्तःकरञ्च) and the "Internal organ of all living beings" (भूतान्तःकरण). The word is used twice, and in the latter instance in a slightly different form from the former, to signify that the source of all those powers which make up the objective side of our mind, is in their macrocosmic appearance, to be found in the sun, and that it is those powers which have by long *infusion* gathered head into our life-principle and become, so to say, as pictorial selves of the great luminary, the Internal Organs of the beings of our planet.

The philosophical terminology which, in Sanskrit, speaks of an Internal organ (अन्तःकरण), divides it into four sub-heads. I shall, however, stick to the division which I have already adopted in '*Nature's Finer Forces*,' and taking, for the sake of simplicity, the word *Internal organ (Antahkarana)* as simply a synonym of the *Chitta* of Patanjali, and the *Manas* of Vyasa, translate it as *Mind.*

The mind then, as we have seen in '*Nature's Finer Forces*,' manifests itself in five ways:—

1. *Pramana*, the phenomena of Cognition.

2. *Viparyaya*, the phenomena of Causation or, as more generally translated, false knowledge. It must, however, be understood that this translation does not convey the actual sense of the word. The word, as it stands in the original, is suggestive of an entire theory of the origin of our emotions. Not so the translation, which moreover is a little misleading.

3. *Vikalpa*, imagination.
4. *Nidra*, sleep.
5. *Smriti*, memory.

I shall now try to explain how all these mental phenomena have their origin in the Sun. Before, however, entering regularly upon this problem, it would be well to dispose of a preliminary point which arises in this connection and which is rather important. I pointed out in the evolution theory of the *Science of Breath*, that the mind was recognized by the Hindu religious philosopher as a separate entity,—one, in fact, from which the sun himself had its origin. And now we learn from the little book before us that the mind is given birth to, by the sun. The fact is that the organism known as man, possesses really two phases of the entity called mind. One might be called *Subjective*, the other *Objective.*

The SUBJECTIVE MIND is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains or is rather made up of the ideas of all the genera and species, and individual types of the Universe. It has its monadic counterpart in every terrestrial organism, and is evoked into *active* existence by what I now call the OBJECTIVE MIND.

The OBJECTIVE MIND is constituted by those *tatwic* forces, which, emanating from the sun, enter our living organisms, and in the shape of impressions from the world without, make their home in our brain. The brain, as seen ere now, is the nervous centre of our system. It is that thousand-petalled lotus of the Tantric mystic, which represents the sun, not only in his capacity of the deity of the eye, but also as the source of all other gods, including the deities of the four remaining senses. It is in this reservoir of the solar *prana*, that the impressions of the external world, which are transmitted thereto by our sensuous organs, are preserved, like electricity in a reserve battery. I take it for granted that the intelligent reader has already well understood the nature of the five sensuous ethers. They are in their physiological aspect, to speak in plainer and more customary language, different modes of nerve-motion. The sound which falls on the tympanums of our ears, is transmitted to our brains, as a particular kind of nerve-motion; the colour which comes into contact with our retinæ, reaches there in the shape of a somewhat different mode of nerve-motion. The same is the case with the sensations of touch, taste and smell. This nerve-motion, it should be noted, is not merely the motion of our anatomical structure, which only represents the true motion of the life-principle, the individualized *prana.* This nerve-motion receiving its qualifying stamp from every sense that it proceeds from, gives birth to thus variously qualified tatwic minima; and the *prana* of our brain—our sensorial life centre—receives into it, and preserves every minimum of the new tatwic colour, thus generated. This group of sensations gathered into the thousand-petalled lotus, which sustains our life, is called the *Objective mind.*

It is this *Objective mind* which evokes into active existence, by the operation of the Universal Law of sympathy, the absolute mental *truth* which is latent in every organism. What powers manifest themselves, depends upon the nature of these presentations. This manifested mental aspect is the exact counterpart of the *Objective mind.* It is the 'threshold of sensation' which limits our consciousness, although the thing which is thus manifested is, in fact, limitless. The more varied and extensive our experience, the larger the range.

The *purusha*, says the Sankhya Yoga philosopher, is a mere looker-on at the modifications of *prakriti*, and our *buddhi*, *ahankara*, and *manas*, &c., are all the modifications of Prakriti. All is Brahma in reality, says the Vedantist, and adds that all our mental phenomena are the modifications of *Maya.* Now this Brahma, or this *purusha*, absolute in nature and free from all the 'measuring' influences of the phenomenal world, is the substratum on all the planes of phenomenal life. It is the absolute mental *truth*, or monad on the mental plane of existence. It is what I call the *Subjective mind.* The Objective mind it is which draws the *purusha* into the vortex of *Maya*; for the Objective mind is the birth of Maya. The word *Maya* comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word *Finitude*. It is that power which originates the finite universe, and carries the spiritual monad through the enjoyment (bhoga) of its modifications back to infinity (*apavarga*). It is this *Objective mind*, this child of Maya,—which though not the absolute spirit (or the absolute mental *truth*), constitutes what has been very rightly termed the threshold of sensation, that we find to be an exact picture of the Sun. For what is our life-principle, but only a reflection of the sun in the gross physical coil? Sensations are carried to our brains and to all the other parts of our bodies, in the same way and for the same reason, as all our movements are carried to the sun, and to wherever the solar prana extends. It will not, perhaps, be too hard to understand that the chemical combinations which are the result of every nerve-motion, turn a certain amount of the nerve-matter into the solar state, and in this solar state, the picture, which is the consequent of the nerve-motion, lives in the brain, and is also transmitted to the solar original.

What, for example, happens when I see a table? The luminiferous ether of the sun is turned into a table, and in that shape enters my eyes. The optic nerve is thus put into the identical vibration. Heat is generated. That heat is the taijas tatwa—the luminiferous ether—in the shape of the table, and as such makes its entrance into my life-principle—the pránamaya kosha—and is carried by it to the brain.

What again happens when I hear a sound? The soniferous ether—the ákása of the solar prana—assumes the shape of the external sound, and as such enters my ears. The tympanum vibrates identically. A certain motion is produced, which is the ákása tatwa in the shape of that sound. As such it passes into my brain and makes there its home. Similarly the other sensuous ethers.

All our sensations—the *ideas* of the external objects—are thus so many pictures of the sun. The sun is all these sensations, in fact, in himself, and thus he is the Internal organ (antahkarana) of our little book. The *ideas* which the action of the sun thus gathers into the thousand-petalled lotus of the brain, have come out as the sun, from the Universal mind; and now that they are in any individual organism, presented in an individualized form to the unit (monad) of the absolute mind, they evoke into it the same images.

After thus establishing the relation between the Objective and the Subjective minds, I now proceed to trace regularly the five manifestations of the former.

A. Cognition.

(*a*) Perception (pratyaksha).

Says Gautama, the founder of the Nyaya School of Hindu Philosophy:—

"Perception (pratyaksha) is that act of knowledge which comes into being by the contact of the organ of sense with its object. This knowledge should not be obtained through words (1); it should be true (2); it should not be doubtful (3)."

Words give us a knowledge of all the objects of sense. We know what a certain colour or taste or sound or touch or smell is, when we hear the words which denote the several sensations. This knowledge, however, is not perceptive. The only part which perception plays in the phenomenon of verbal knowledge, is in giving us a knowledge of the sound of the verbal sign, and not of the thing signified. The knowledge of the thing signified, in order to have the quality of perception, must come to us directly through the organ of sense (1). If the knowledge thus obtained is not true, if the object of our knowledge is not what we know it to be, Gautama would not call it perception but something else. All sensuous knowledge is therefore not perception (2).

The same remark applies to the third limitation.

So much to explain the definition. Now to proceed with our genesis. The knowledge which Gautama thus defines, constitutes one manifestation of what I have called the *Objective mind*. For, as says Vátsyáyana, the Commentator of Gautama, in reality knowledge is only obtained when the soul is in conjunction with the mind, and the mind with the sense. The *pratyaksha* of Gautama would thus be better translated as sensation, and not, as it generally is, perception.* In Sanskrit, however, both the phenomena—the Objective as well as the Subjective—bear the common name, pratyaksha.

This, however, by the way. Now to investigate what this sensation is. One of the names given to sense in Sanskrit mystical philosophy is *deva*.

The word means a shining being, a deity. It is laid down that every deity in nature exists in three modifications—

1. The object—Vishaya.
2. The organ of sense—Indriya.
3. The presiding deities—the real devas.

The following table will show the senses, with their corresponding objects and presiding deities.

Name of Sense.	*Object.*	*Deity.*
Sight.	Colour.	Surya.
Hearing.	Sound.	Dik.
Touch.	Touch.	Vayu.
Smell.	Smell.	Ashwinees.
Taste.	Taste.	Varuna.

All these three modifications of each of the above entities are one in *nature;* there is only a difference of *states;* and the places of their location are different. Thus the eye is the Agni tatwa, located in the physical body of man to serve as the organ of sight. The colour which is sensed is again a modification of the Agni tatwa located in and coming out of the external object, in its terrestrial phase; the Surya, is the luminiferous modification of the sun, or the Agni tatwa again in the solar state located in the great source of planetary life, the sun.

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* And as I too have translated it, in pursuance of the general custom.

The ear is the *Akása tatwa*—the soniferous ether of prana—located in the physical body of man to serve as the organ of hearing; the sound is again a modification of the soniferous ether, located in and coming out of external objects, in its terrestrial phase, the Dik or, as otherwise called, *Vishravah*, is the Akása tatwa again in the solar state, located in the sun. The skin is the Vayu tatwa located in the physical body of man to serve as the organ of touch; the tactual vibration is again a modification of the Vayu tatwa of Prana, located in the external objects, in its terrestrial phase; the Vayu is the tangiferous modification of the sun, or the tangiferous ether again in its solar state located in the sun.

The nose is the Prithiwi tatwa located in the physical body of man to serve as the organ of smelling; the smell that is sensed is again a modification of the *Prithiwi tatwa* located in the external object in its terrestrial phase; the ashwins are the odoriferous modification of the sun, or the *Prithiwi tatwa* again in its solar state located in the sun. The tongue is the Apas tatwa, located in the physical body of man to serve as the organ of taste; the taste that is sensed is again a modification of the Apas tatwa of *prana* located in the external object of taste; Varuna is only another name of the sun, inasmuch as Varuna is the Apas tatwa in its solar state, located in the sun.

Now first of all something about the deities. The deity of the eye is the sun in his luminiferous capacity. This is easy enough to understand. Sight is impossible without light, and all light is the Agni tatwa in the solar state. Moonlight and planetary light comes from the sun, and the flame is nothing more than a certain terrestrial object changed temporarily by certain appliances into the solar state. This is the meaning of the Vedic text, which says that in the evening the sun passes into the flame.

The other deities will give more trouble both to explain and to understand. I take up the deity of the ear—*Dik* or *Vishrava*. The word *Dik* means any point of the compass, or, broadly speaking, space. In "Nature's Finer Forces," page 19, I have said—

"It is out of ákása that every form comes, and it is in ákása that every form lives."

I may also refer the reader to my essay on '*Sound, Speech, and the Logos*,' for further elucidation of the nature of the Akása tatwa.

A little attention to the above quotation, with the explanation that follows, and to the articles referred to, will convince the reader that the surroundings of every terrestrial object—man or animal, vegetable or mineral—are all full of ákása. The Dik is the surrounding ákása or space in any direction. No hearing is possible unless this ákása is disturbed by the sun in his soniferous capacity. It is in this capacity of his that the sun is called *Ravi* रवि, the Producer of Sound.

It is along with the solar light that the solar ákása travels on this planet of ours. Modern science has undeniably shown this to be the case in the photophone. And besides we may also look to the fact that all nature is up and speaking with the appearance of the sun, and silence reigns supreme in the whole hemisphere when the sun is gone. It is the presence of the solar ákása that awakens the whole of nature into speech. The growth of the animal, the vegetable and the mineral kingdoms, is always accompanied by a certain amount of sound. There can be no growth without motion, and no motion without sound. It is in fact the sound of the sun-god which, making its appearance in the planetary kingdom of life, orders it to move—*i. e.*, to grow, and—also to die.

When the sun is absent, we may put our surrounding ákása into the solar state by artificial methods and by speech.

As there is one wide expanse of light before our eyes, so is there in contact with our ears *one wide expanse of sound*. We hear it not ordinarily, because the more frequent use of the eyes, for all practical purposes of knowledge, and the consequent disuse of the other senses, has rendered them blind to the ordinary solar impression. Let us, however, attend, and centre our consciousness on the tympanum, taking care to exclude all other sounds. We shall hear the undefined sound of the sun, just as we see his light. As we are always *seeing*, as we are always *hearing*, though unconsciously ordinarily. When we see *a particular thing*, the light which we are seeing assumes that particular shape, and we of course see it. Similarly when we hear a particular sound, the ákása which we are hearing assumes that particular shape, and we of course hear it.

We see then that the sun in his soniferous capacity is the deity of the ear.

Now to take up Vayu, the deity of the sense of touch.

The little book before me gives this name expressly to the sun The sun it means, is the deity of the sense of touch, in his tangiferous capacity. The very presence in nature of the anatomical structure known as skin, is sufficient to prove that the light of the sun carries with it the force named Vayu tatwa—the tangiferous ether. The triangular vibration of the luminiferous ether could not give birth to the cells of the skin.

Without the solar tangiferous ether—*the Vayu tatwa*—surrounding us there can be no sensation of touch, just as there can be no sensation of sight and hearing without the surrounding solar *tejas* and *ákása*. During the absence of the sun, the lunar and planetary ethers play the same function; and besides we may also change the terrestrial tangiferous ether of external objects into the solar state.

I shall now take up the *ashwins*, the twin deities of the sense of smell. That however in the next article.

Rama Prasad.

(To be continued.)

ASTROLOGY.

(As conceived by the Hindus).

III.—THE SUN.—(continued.)

THE *Ashwins*, as the twin deities of the sense of smell, are not all that the Ashwins of the Vedic hymns are said to be. In this connection they only represent the odoriferous aspect of the sun. The fact that it is possible in nature for the olfactory nerves to exist so as to perform a function quite different from other sensory nerves, is, of itself, sufficient to prove the existence among solar forces of the prithwi tatwa, the odoriferous ether of *prana*. The preponderance of the yellow colour in the sun, marks for the time being the preponderance therein of the prithwi tatwa. The yellow sun of our mornings and evenings is by pre-eminence odoriferous, although, of course, the force is always present there. This yellow sun performs many other functions, as I shall show further on. Here we have only to see that he presides over the sense of smell.

The *prithwi tatwa*, like all the other *tatwas*, always surrounds us. Why then do we not always smell just as we always see? If we look a little around us, we shall see that in some lower animals the sense of smell is developed to an extent far higher than that in man. The dog, for example, can smell out game at comparatively very great distances. Besides we see among men themselves a large range of the degrees of the power of smell. This shows that the sense of smell is not equally, and, therefore, not fully developed in all men; and not in the human race generally to the extent that it might be. Thus Vyasa says in his Commentary on the Aphorisms of Yoga (Aphorism 35, Book I):—

'If the attention is concentrated exclusively on the nose—the organ of smell—he (the yogi) begins to sense heavenly smell.'

Now this heavenly smell is nothing but the smell of the odoriferous ether of the sun, which reaches just the same distance with light. As we see, so should we smell the heavenly odour, if our sense of smell were developed as much as our sense of sight; and not only smell, but, as the learned author referred to above says, we should taste heavenly savour, feel heavenly touch, and hear heavenly sound. None of our senses is developed to the extent to which it is possible for it to develop, and some of our senses are even less developed than the others, on account of the greater use of the latter. Of this, however, I shall speak a little later. At present let me say something more about the sense of smell. According to the teaching which I am expounding, the odoriferous ether of the sun plays a very important part in the phenomenon of smell. The true process, no doubt, is this, that the odoriferous ether of the solar prana assumes the *shape* of the particular smell, and thence being transferred to the olfactory *prana*, is carried to the brain.

The *Ashwins* then are the sun. And so is *Varuna* too, the deity of the sense of taste. The tatwa, which is sacred to the sense of taste, is the *A'pastatwa*, and hence *Varuna* is by pre-eminence the deity who

presides over the *watery* kingdom of the world—*i. e.*, the kingdom where the Apastatwa prevails. A little consideration will show that the Apastatwa prevails to a greater extent in liquids than in any other earthly product.

We see thus that the sun is the source of all our sensory powers. Were the tatwic forces of the sun not existent, we should have had no senses.

The organs of sense are called *Devas*—which, by the way, is a name given by pre-eminence to the sun—because they are in fact terrestrial concentrations of the solar tatwic forces.

The objects of sense, too, are terrestrial objective concentrations of solar force.

All our surroundings are full of tatwic solar forces in their terrestrial state. There is not a single atom of terrestrial matter which is not full of all the five ethers.

Wherever the sun is present, or any other object in the *solar state*, the solar ethers turn the terrestrial ethers into the solar state, and thus, while performing many other important functions, serve to transfer the objective tatwic vibrations through the senses to the brain.

The negative solar ethers, and the lunar and planetary ethers, which are but the reflections of the positive solar ethers, and also ethers from the other lights of heaven, are really the same in nature; and so the working of the senses need never cease with the temporary absence of the sun. This subject, however, will receive fuller consideration further on.

The distance at which an object is perceived depends, the *luminosity* being the same, upon the power of the sense. It is well known that in many animals the senses are not so much developed as in others. We see actual variations in the human race itself. And here we enter upon a very important subject—

THE ORIGIN AND DEVELOPMENT OF OUR SENSES.

One of the names given to the sun is *Pramanakrit*, the maker of the *pramanas*. One set of our *pramanas* is the five senses, and the sun besides bears also the name of *pratyaksha*, which means sense. The sun then is the maker and the source of the senses. As I shall show further on, and as I have noted to a certain extent in "Nature's Finer Forces," the sun is the source of the whole organic and inorganic life of the earth. The sun is thus called *Savitri*, the creator of all the forms of the earth. All terrestrial life is from the sun appearing in various vestures of gross matter. What is mineral life, but individualized solar life? What is vegetable life, but individualized solar life of higher development? And what again is animal life, but individualized solar life of a higher description still? And in what does the difference consist? In the greater or lesser concentration of solar forces of course. Thus, to be brief and to talk only of sensuous beginnings, in the mineral kingdom the solar tatwas act and produce colour, touch, taste, odour and sound. In the vegetable kingdom the solar tatwic rays appear to have a higher influence. Thus there are many flowers which open to the sun and shut while he is absent. Every atom of life that sustains any vegetable form in any particular shape is a picture of the sun. What happens when we put a seed under the earth! Under the influences of the solar tatwic forces beating upon the seed, it draws towards itself certain earthy matters, and chemical action takes place, which turns the earthy matters into cellulose. During the process of this chemical formation a certain amount of light—and along with it the other ethers of prana—is absorbed. For " the researches of Bunsen and Roscoe show that wherever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible part of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed, and the quantity of chemically active rays consumed is directly in proportion to the amount of chemical action." It is this solar life which is thus absorbed, that forms the life *truti*—monad—of any vegetable organism. The picture of this life *truti* depends upon the nature of the seed. I shall take up this subject further on. Be it sufficient here to say that this individualized type is never destroyed, and as it lives in its carbonic vesture, it is exposed to all the effects of the surrounding solar ethers. The forms which they assume of the surrounding sensuous qualities beat upon it constantly from every direction. All the sights, the sounds, the touches, the tastes and the smells of the surrounding world of objects, as they enter an individual vegetable organism, must make their permanent home there, by the working of the Law of *Vasana* (see Nature's Finer Forces, page 99). And as these sensuous impressions are stored up into the life organism, its *receptive power* must increase too by the working of the same universal law. The increase of this receptive power necessitates the evolution of better *means* for the reception of all these sensuous forms. Now the Sanskrit word *pramana*, in the sense given to it by Gautama, is exactly 'the means of receiving these sensuous forms,' and this, as says the great Indian Logician, is, in the case of perception, the organ of sense itself. Hence, in the vegetable organism, the development or rather the beginning of sense-development. When this stage is reached, the vegetable life monad—truti of prana—leaves the vegetable kingdom, and enters the animal. The organs gather greater and greater strength, until they reach the human stage. In man their power increases race by race. It might here be mentioned, by the way, that karmic causes may retard or accelerate the march of this progress. We have thus reached our present state. But our organs of sense are not yet fully developed. As the sun goes on influencing them through ages yet to come, they will become stronger and stronger. In our present state we can see at a certain distance. Our sense of hearing is less developed, and we hear from a shorter distance. Similarly with the other senses. But a time must come, when our senses will become so very strong as to give cognisance of sensuous objects from the remotest quarters of the earth. All of these, of course, exist in the solar prana of our planet, but we lack enough of strength in our senses to sense them. As we have got to our present state of sensuous perfection, by the beating of the solar etheric rays upon our formerly senseless life principles, so, in time, the same forces will strengthen them to a point above hinted at.

Patanjali's exercise of Yoga with a view to attain what he calls the power of *Vishayavatepravritti*, is a practical way of proving this philosophical theory. The word *Vishyapravritti* has been translated by Dr. Ballantyne and Govinda Deva Sastri as 'a sensuous immediate cognition' (see Mr. Tukaram Tatya's edition of 1882, p. 42. Aphorism 35, Book I). It is simply impossible to understand how the translation coincides with the text. The word 'immediate' carries in this connection no idea to my mind. The translation of the commentary is still more beautiful! It runs thus:—

" Objects of sense are odour, savour, colour, touch and sound. Whenever these exist as fruits, that case of perception or especially immediate cognition is sensuous:—and this, when it is excited, causes fixation of the mind." It is such translations that bring discredit upon ancient Hindu thought; for the conclusion must naturally come to the mind of every uninitiated reader that the original must be as absurd as the translation. Alas! to what low depths have we fallen that our Shastris too should give such an explanation of their scriptures to the world, to say nothing of unsympathetic Orientalists. But it is the Shastris alone that can give such explanations. For the Just though Terrible Law of Karma has now shut up their minds against the spiritual truths contained in their philosophy, because they in their time deprived many aspiring souls of even the sight of our sacred books. There may, however, still be found philanthropic, unassuming, and therefore unknown masters, who would open your mind to the light of truth which the sacred words of our books ever shed upon aspiring souls.

I cannot help laughing again and again as I contemplate the beauties of this translation. Who in the world ever heard of " sensuous perception or especially immediate cognition," causing 'when excited,' fixation of the mind? To leave it however to its fate, and to see what the actual meaning of the text is. Patanjali uses the word *vritti* in the sense of manifestation. The prefix *pra* in *pravritti* gives to the word the idea of *fulness*, and hence it means '*full manifestation*,' *i. e.*, manifestation *to the highest possible extent*. Hence the word signifies manifestation, such as is not possible in the present state of human perfection, but which the exercise of yoga developes sooner in a yogi than in ordinary humanity. The commentator Bhoja Raja, whose commentary Dr. Ballantyne has meant to translate, explains the word rightly. He defines the word as 'the higher or, better still, more highly developed manifestation, which brings to your ken objects yet unsensed.' But the translator would render the word which means 'higher,' into 'immediate,' and thus make a mess of the whole thing.

With this explanation the meaning of the word *Vishayavatepravritti* is quite clear. It might be translated, until better words are suggested, as the 'Higher sensuous manifestation.'

This 'Higher sensuous manifestation' is the natural end of human sensuous evolution under the constant influence of solar ethers, and the exercise which is laid down for the attainment of this power is natural enough. Fix your exclusive attention, as says the commentator of Patanjali, on the olfactory apparatus, and you will smell celestial odours. Now the word for which celestial odour here stands, is *divya gandha* in the original. It means such odours as are present in the solar *prána* of our planet, but which we cannot ordinarily perceive, and also the general sense of something odoriferous—the *prithwi tatwa*,—filling all our space like the *luminiferous ether*. As we exclude all other objects from the range of our attention, and sit down with an unshakably fixed determination to sense only what our olfactory apparatus brings us, we do two things. Firstly, we expose ourselves to the undisturbed influence of the solar odoriferous ether, and secondly, make our olfactory nerves more receptive than in the ordinary state. The result is natural. After some time the odoriferous ether begins to be perceived as a constant odour, and out of it come the particular individual odours of a thousand terrestrial objects.

Take, again, the sense of sight. Fix your exclusive attention *on* the palate—a point *over* the palate from where you can transmit your force of attention to both the eyes equally. Sit in this receptive state with eyes half open. You will in time begin to receive impressions of colours to which till then you have been an utter stranger. This is the unfolding of the power of Higher Vision which is yet latent in mankind, and which the continued influence of the solar luminiferous ether has to develop in the race generally.

Similar directions are given for the development of the *Higher Audition*, the *Higher Touch*, and *the Higher Taste*. You must try and develop, says Vyasa, some one of these 'Higher Sensuous Manifestations.' 'For,' continues he, 'unless some one set of these sensuous phenomena is perceived by your own organ of sense, everything will remain as if quite unknown.' You might take them on faith, but that means no real knowledge or development.

As the evolver of these and other powers, the sun is given five peculiar names:

1. Yogi.
2. Yogatatpara.
3. Yogishwara, the governor of the yogis.
4. Yogavati, having the power of yoga.
5. Yoginipati, the Lord of the yoginis.

The first epithet means that the sun has got in himself all those high powers which the human race is destined to attain to.

The second means that he is always influencing the human senses so as to develop them to the highest state of perfection. And not only human senses; the word signifies a good deal more. It means that the sun is ever performing the very important function of developing individual life monads of the mineral kingdom into those of the vegetable kingdom, and thence upraising them through animality to humanity. Of this, however, I shall speak at some other time.

The third epithet, the governor of the yogis, signifies that to help the human aspirants who would try to develop their latent powers, is the very law of his existence.

The fourth epithet means that the power of application, which is the necessary antecedent of mental embellishment, is itself another manifestation of the sun. For, what is application, if not the keeping *in contact* (*yoga*) of the sense with its object that might be.

The fifth I need only briefly notice here. The *yoginis* are certain forces (Saktis) which manifest themselves in the constitution of man when he enters the occult kingdom of *yogic* powers. They are but so many manifestations of the sun—combinations of the five tatwas of solar prana, or what are otherwise called elementals—who preside over the kingdom of yoga, and affect the neophyte as he deserves. And here ends the Section on Perception. In this I have shown that sensation is the sun playing in our sensory nerves, and that our senses are destined to receive greater and greater strength as the influence of the sun continues upon our life-principles for ages yet to come.

Sensation as it evokes these powers by *Vasana* into the thousand-petalled lotus of the brain, is the beginning in the formation of the OBJECTIVE MIND. It is this group of objective percepts which in its turn becomes the source of conceptual knowledge, as I shall attempt to show in the next article.

RAMA PRASAD.

(To be continued.)

CHILD CULTURE.

"TRAIN up a child and *away* it goes," is the humorous American reading of the old proverb; but under the apparent flippancy lies a grim truth, and one that Theosophists would do well to examine.

One of the first questions that occur to us in our occult studies, and the deeper views of life that they open up, is—"How can we as fathers and mothers save our children some of the arduous steps we have climbed—how can we keep them from the devious paths and blind alleys down which we have wandered—how may we train them from the beginning to lead the Theosophic life?" For though each human being, even from infancy, is different from every other, with a varied potentiality of development in each case, it is nevertheless possible to indicate in certain broad lines, how early training may be made a preparation for the life of a true Theosophist. Those who have had occult teaching themselves, will readily understand how of the Teacher who has made that work possible. I would by no means change the lines of admission to the T. S., but the Society itself ought to draw the line where liberty of belief and acceptance of teaching is distorted into a carping and unbrotherly criticism of the Teacher. It owes that much at least to decency and self respect.

J. D. Buck, M. D., F. T. S.

ASTROLOGY.

(As conceived by the Hindus).

IV.—The Sun.—(*continued.*)

Section 2—Inference.

How he gives birth to the notions of Universal Causation and Uniformity of Nature.

INFERENCE is one of the *pramanas* (means of knowledge) of the Indian philosopher, and hence the epithet *pramanakrit* (the maker of *pramanas*) noticed above, gives to the sun the credit of having given birth to this power of the human mind as well as to sensation. I shall now illustrate the epithet.

Gautama, the philosopher already quoted, says :—

" (Another means of knowledge—pramána) is the threefold after-notion (anumána) :—

" 1. Causal (Purvavat).

" 2. Consequential (Sheshavat).

" 3. Inference by Uniform Experience (Sámányatodrishtam)."

Inference then, as the word (anumána) signifies, is after-motion, and it must be preceded by sensation. Without sense-knowledge no inference is possible. In fact, inference is nothing more than the result of addition and subtraction of sensations ; and this addition or subtraction is the natural result of the Law of Vásaná governing the solar impressions, which reach our sensorium through the senses.

The first form of this inference is the inference of the consequent from the antecedent—the effect from the cause. The Sanskrit name for this modification is *purvavat*, and I render it into English as Causal.

The second (Sheshavat), which I call consequential, is the inference of the antecedent from the consequent—the cause from the effect.

The third (Sámányatodrishtam) is the inference that a certain phenomenon must come into existence under certain circumstances, because it has always so been.

The first two inferences depend upon that notion of the human mind, which calls for a cause for every effect, and an effect from every cause ; the third presupposes the notion of the uniformity of nature. First, then, as to how the sun gives birth to these two notions. The first point for clear understanding in this connection is the working of the Law of Vásaná. It might be enunciated as follows :—

(1). *Vásaná* is the dwelling or fixing of some sort of vibratory motion in any substance—body or mind.

(2). This vibratory motion may be double, triple, quadruple or multiple in its nature.

(3). Any vibratory motion fixes itself in any substance, when this is exposed to it for a sufficiently long time. The motion becomes a part and parcel, the very life, the, so to say, second nature of the substance.

(4). When the motion is double, triple, quadruple, or multiple in its nature, the *co-existence** also of the two, three, four or many motions, fixes itself in the substance.

(5). When any single, double, triple, quadruple or multiple motion, or the *co-existence* mentioned in sub-head (4) takes root in any substance, any other motion foreign in nature to the former set, as well as their *disjoined existence*, will find a difficulty in making room for itself in that substance. The same motion and the co-existence, however, will meet with an easy reception. The resistance offered to the former is called antipathy (Dwésha); its reverse, sympathy (Rága).

For illustration take a very common example from the physical plane. It is well known that if a piece of ice be subjected to calorific motion for a sufficiently long time, the piece of ice will change its nature; a certain amount of heat will have fixed itself in the substance, and in the aqueous state that amount of heat will have become its second nature. All this has been by the working of the law of Vásaná. Now in the case of water, the fluid qualities are absolutely dependent upon 78° of latent heat. Both these qualities—the latent heat and the fluid qualities—fix themselves equally in the substance, and the CO-EXISTENCE of these qualities is equally there. The absence or the presence of the one is always accompanied by the absence or presence of the other.

The following are the illustrations of the working of the same Law on the mental plane.

I observe that a certain degree of warmth in the weather always brings on clouds. The double impression, warmth followed by clouds, with their sequential co-existence, is imprinted upon my brain. If the phenomenon is repeated a certain number of times, it becomes a nature of my brain. In relation to the phenomenon, my brain assumes a state such that it becomes impossible for the warmth to exist alone without the clouds. Whenever the impression of that warmth is transmitted to my brain, the impression of the clouds must come into existence, for the co-existence of the two has become the very life of my brain.

Again I observe that with the presence of the sun when there are no intervening clouds, certain flowers open. Now all these impressions, together with the co-existence of the opening of the flower and the influence of solar light, enter my brain. When the same phenomenon occurs invariably a sufficient number of times, it becomes native in my sensorium. The notion that the flowers must open to the sun invariably, becomes to me an undeniable truth.

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* The co-existence is called Samánádhi karanya.

General instances of the working of the Law of Vásaná might be multiplied to any extent. But it is unnecessary, and I shall now descend to particulars.

The Law of Vásaná has three methods of working on the mental plane in order to produce therein the notions of Universal Causation and Uniformity of nature.

1. Anwenyaya (Conjunction, Agreement, Co-existence).
2. Vyatiréka (Disjunction, Difference).
3. Parishésha (Residue).

These three methods are the three pillars of Hindu logic. Being the originators of the notions of causation and uniformity, they are of paramount importance in the science of Inference, and we find a constant reference to them in Hindu philosophical books. Now to explain the methods and their importance.

The word *anwaya* radically means going after (*anu* after, and *aya* going). Technically it stands for the relation which exists between phenomena, one of which goes exactly after the other. It might be translated by conjunction, agreement, or co-existence. When two or more phenomena co-exist (so that one phenomenon or set of phenomena follows *exactly* after the other), the Law of Vásaná imprints upon my brain the impressions of the phenomena and their co-existence. Repeated for a sufficiently long time, the impressions so order my brain as to render it impossible for the phenomena to exist therein otherwise than in co-existence. Their co-existence becomes to me a matter of necessary mental existence. So far as the two phenomena are concerned, I cannot but conceive that one of the phenomena must follow the other, and that invariably. This with regard to two sets of phenomena. But then the same happens with regard to other sets of phenomena also. Again and again is imprinted upon my mind co-existence with necessary sequence and invariability. Thus, after a sufficiently long time, whenever I find co-existence (anwaya), I must have necessary sequence and invariability. *Vásaná* makes it a necessity of my existence. I have thus arrived at the notions of Universal Causation and Uniformity of nature, by Co-existence (anwaya).

But what are the impressions thus imprinted upon my brain, and why have they been so imprinted? The impressions are solar etheric *pictures*, and they have been imprinted upon the brain through the senses, because a higher form of energy always makes its way in a lower form of matter. In fact it is this energy making way in any form of matter and giving it a life of its own that is known by the name Vásaná.

It has been seen that the external concrete objects enter our senses in the form of solar etheric pictures, and few will deny it. But very little reflection will also show that the relation of *co-existence* and, in fact, all other relations between external objects, are objects of sensuous knowledge. Co-existence is a peculiar etheric combination which results from the pictures of the co-existing objects running into and thus affecting each other.

We see then that while the pictures of concrete external objects are solar both in their cause and composition, the picture of co-existence too is solar both in cause and composition.

The sun then creates in the objective mind the notion of Co-existence, which need only become nature to the mind by sufficiently long repetition, in order, as I have shown, to appear in the garb of the notions of Universal Causation and Uniformity of nature, by Co-existence (anwaya). Now to take up the second method of *Vásaná*, which is *vyatiréka* (disjunction or difference). The literal meaning of the word is 'going beyond by separation.' When a certain phenomenon differs from another, because a certain element of the former has disappeared therefrom, the difference is, and is said to have been caused by *vyatiréka*—disjunction. This disjunction or difference which is ultimately the same, appears in its turn as the notions of Universal Causation or Uniformity of nature. Thus *a*, *b*, *c* and *d*, appearing with A, B, C and D, imprint themselves upon my mind. In other instances, the impression produced is of the appearance of *a*, *b* and *c* with A, B and C only. With the disjunction of *d* from the former set of antecedents, D is disconnected from the latter set of consequents. Thus the phenomenon of which A, B, C and D were the necessary elements, has changed on account of the disappearance from the set *a*, *b*, *c* and *d* of the element *d*. Disjunction has destroyed the phenomenon. The fact of the destruction of a phenomenon by disjunction imprints itself upon my mind. When the same phenomenon is repeated for a sufficiently long time and that invariably, the fact becomes native to my mind. I cannot but believe that the disjoined element must have some necessary and invariable connection with the phenomenon; and here I arrive at the notions of Causation and Uniformity by Disjunction.

The part which the sun plays in imprinting by Vásaná, the phenomena of Disjunction and destruction upon the objective mind, is not very difficult to see. When the mind is habituated to receive a certain impression, and then at any time ceases to receive it, a gap is the result. That gap means the absence of its habitual impression. When again similarly the mind is habituated to the co-existence of two objects, and one only appears, while the other does not, there is a gap which can only be filled up by the same co-existence. This mental gap means disjunction of the co-existent phenomenon, and destruction of the whole as a whole. The disconnection of two co-existing objects on the external plane means the subtraction of certain solar etheric rays from the astral picture of their co-existence. Disjunction, therefore, on the mental plane means mental hunger for the absent rays of the sun.

But does this disjunction mean the *entire* absence of all etherial mental rays. In other words, has the disjunction any *actual tatwic* modification, or is it the entire absence of all tatwic combination. This is a question of very vast range, for it might be put with special reference to all human appetites and wants—mental as well as physical. The principle on which the answer is based is common to both planes, and the answer is that the appetites *do not* mean the *absolute absence* of all solar *tatwic* rays. Every appetite is an *actual* tatwic combination, and it is this fact that is meant by the mystics depicting all our appetites as so many demons,—actually existing elementals.

All wants and appetites are *the same* tatwic impressions, which, when received from without, are calculated to satisfy the wants and appetites. The difference is that the former as compared with the latter are negative, and the latter as compared with the former, positive. Putting aside all other considerations, this fact is proved by the actual phenomenon of these wants and appetites when not satisfied, preying both upon body and mind. As the stomachic fire—the *vaishvánara agni* located in the stomach,—always tends towards forms of gross matter in order to feed upon them, so also the solar etheric forces which VASANA locates in the brain, turn towards external solar etherial forms to feed upon them. The brain is actually habituated to etherial motion by the solar impressions constantly beating upon it through the senses, and thus centring itself there. This tatwic centre—this sun in the brain—sheds forth its own rays. These rays constitute the impressions which gave birth to the centre whence they proceed. But then this vibration is very weak. The etherial impressions that come from without are much stronger. This comparative weakness is the appetite. The restoration to habitual strength means the satisfaction thereof. We arrive then at the conclusion that disjunction, which we have described as mental hunger for the absent rays of the sun, is itself a weaker and therefore negative picture of the same absent rays located in a place which is habituated to the stronger, and therefore positive rays of the external impressions. The conditions of terrestrial life are such that the negative always tends to receive impressions from the positive and thence the mental hunger, the negative tatwic modification always tending towards the positive solar etheric forms.

Disjunction too is thus a tatwic picture of the sun in the brain and, as already seen, the notions of causation and uniformity are modification of (*vyatiréka*) disjunction.

Let me now take up the third method of *Vásaná* which is *parishesha*, residue. It might be enunciated as follows:—If *a*, *b*, *c* and *d* appear with A, B, C and D, and *a* and *b* are known by previous experience, by the method of Co-existence or Disjunction, to be the antecedent or consequents of A and B, then *c* and *d* must have some causal connection with C and D.

Parishesha (residue) it will be seen is *co-existence* of certain objects of two groups *after* the elimination of others. It is easy to see after all that has gone before how *parishesha* gives birth to the two notions under discussion and as to how it has its origin in the sun. It might also be said here that sometimes the methods of *anwaya* and *vyatiréka* are joined, the resultant operation being called by the compound name *anwaya-vyatiréka*. This double method too helps in the creation of the notion of causation, and this might therefore be put down as the fourth method of *Vásaná*. Another method which we might put down as the fifth consists in the multiplied use in the same instance of the method of *vyatiréka* or *parishesha*. Thus then there are in all five methods by which the law of Vásaná locating, adding, and subtracting various *solar* impressions in the brain, gives birth to the notions of universal causation and uniformity of nature. Now, before proceeding further, to illustrate these methods by certain examples.

Anwaya (*Co-existence*).

A particular quantity of arsenic sickens me always. This means that the following impressions have entered my brain and taken root there as solar etherial pictures of external objects.

1. Arsenic and its swallowing.
2. All the internal and external operations which are denoted by the term sickening.
3. Their *co-existence*.

∵ the particular quantity of arsenic is the cause of my sickness.

A certain plant grows luxuriantly when a particular kind of manure is used. The solar etheric impressions which constitute respectively the luxuriant growth of the plant, the particular manure and their *co-existence* enter my brain and by *Vásaná* take there so deep a root that their co-existence becomes to me a necessity of mental existence. Hence the causal connection by *co-existence*, as traced above.

Vyatiréka (*Disjunction. Difference*).

The familiar example of fire and smoke will very well serve to illustrate this method.

I see that a certain amount of burning fuel gives forth a certain quantity of smoke. I observe also that the fuel has a certain amount of wetness. Now I see again a certain quantity of burning fuel which is quite dry. This gives forth no smoke. The Disjunction of wetness from the fuel changes the smoky fire into one which is smokeless. Hence, according to the process traced above, wetness in the fuel must be the cause of smoky fire.

Parishesha (Residue).

A little variation in the above example will serve to illustrate this method. A fire burns. I know it contains certain pieces of fuel quite well dried, and others wet. The result is a good deal of smoke along with flaming fire. The dry fuel burns up, and is exhausted. The flame dies out. The wet fuel, however, remains, and with it a good deal of smoke. Knowing by the method of disjunction the dry fuel to be the cause of the flaming fire, I know by the method of *parishesha* that wetness is the cause of the smoke,

(*Anwaya-Vyaterek*), *the joint method of Co-existence and Disjunction.*

To take the same example a little varied. In a fire burning without smoke are thrown certain pieces of wet fuel. Smoke appears coexistently. Those pieces are again taken out and they take away the smoke along with them; it disappears from the burning fuel. The sequential relation of the two phenomena is thus imprinted upon my mind by the operation of both the methods of co-existence and disjunction.

The multiplied use of Disjunction.

As the wetness of the fuel is reduced by degrees, the smoke decreases proportionately, until finally it disappears altogether with the disappearance of wetness.

These are the celebrated five inductive methods, the triumphs of the Baconian system of Logic. Many people will be pained to know that they were known to ancient Indian Logic, and that their enunciation in the XVth century of the Christian era was only a very remarkable and striking illustration of the oft-repeated but practically never-admitted truism, that there is nothing new under the sun.

But I shall not stop to quarrel with such people here. I have used the Sanskrit names to show the actual existence of what I have stated.

To proceed, I have shown that the sun has given birth in the objective mind to the notions of universal causation and uniformity of nature—in fact, all experience is gained by the human mind on account of the action of the sun.

From these two notions flow naturally the three forms of inference noticed in the beginning of this essay. The one is the inference of the effects from cause (Purvavat), the other the reverse (Sheshavat). The third is *Sámányatodrishtam*, the inference that under certain circumstances the same phenomena always take place. The rise of the sun every day is a familiar example.

This shows that the power of inference is given birth to by the sun.

But where are the notions of Causation and Uniformity destined to lead the mind to? Evidently to the discovery of the causes of all the facts of our consciousness, and not only to the discovery, but to the imprinting of the discovered truths on our minds. These truths when imprinted become the parts and parcels of our mind, and thus go on for ever increasing the range of our knowledge. Besides the actual increase of knowledge, the mental capability too of discovering causes and effects, is increased and the tendency to discover the truths becomes stronger day by day. The mind thus marches on towards and finally reaches omniscience. The end of tendency is actuality, and when the tendency to know the causes of things is strong enough, it ends in actual knowledge of the causes. The notion of Universal Causation tends towards, and perfects itself into universal knowledge.

This, then, is the possible future of man; and must man be cut short in his existence by cruel death before he attains universal knowledge? It would so appear to be, for men die daily without even the shadow of a pretence to universal knowledge. A little reflection will, however, show that such a thing is impossible. For although men ordinarily die terrestrial deaths, they do not die *solar* deaths. But before this question can be satisfactorily answered, we must know many more things. What is the knower? What is the true nature of the subjective mind? What is the nature and extent of the relation between the Objective and Subjective Minds? and so on. I shall therefore revert to the question at some other time, as it will lead me directly into the vital problems of Karma and Reincarnation. In the same place another problem will receive consideration,—What time has the sun taken to develope the notions of Causation and Uniformity to their present degree of perfection? Meanwhile I take my leave.

Rama Prasad.

JACOB BOEHME.[*]

JACOB BOEHME, whom Bishop Martensen of Denmark declared to be "the greatest and most famous of modern Theosophists," was born in 1575; just three centuries before the organization of the present Theosophical Society. He propounded the same doctrines, he was the object of great and generally abusive attention throughout his life, and had zealous adherents also. His influence was active during the following century. Societies and fraternal Orders were formed, spreading his ideas; their aim in the beginning was pure, whatever errors or narrowness crept in afterward. Books were written on his themes, his writings were published collectively, and re-published, and were translated into other languages. In English they have been re-translated and re-edited from time to time.

Charles I. of England, after reading Boehme's "Answers to Forty Questions," exclaimed—"God be praised, that men exist, who can give from their own experience, a testimony of God." Claude St. Martin commenced the study of the German language in his fiftieth year, "for the sole purpose of reading this incomparable author;" and wrote to a friend: "Do throw your attention into this abyss of the knowledge of profoundest truth. These books are a simple and delicious nutriment." The renowned Schopenhauer said of them—"The recognition of eternal truth, speaks from every page. Boehme's works fill me with awe and with admiration." Hegel referred to Boehme, as "this powerful mind." Hartmann is "surprised that not every truth-lover knows these writings, and finds their inner meaning identical with the doctrines of the Eastern sages, as set forth in the *Secret Doctrine*, and the religious literature of the East."

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[*] The Life and Doctrines of Jacob Boehme, an Introduction to the Study of his Works; by Franz Hartmann, M. D., Author of "Paracelsus," etc.; published by Kegan Paul, Trench, Trübner & Co., 1891.

noticed it and repeated it throughout Spain; 700 Theosophical pamphlets they have sent to Spanish-speaking Central America; have sent 800 pamphlets to Islands of the Sea, some to the Western Hemisphere, and some to the Orient Philippines that border on Asia; and they have stimulated work, and added force to Theosophists in the Spanish-speaking regions of Texas and California in the United States. Such diffusion is indeed a ploughing of the ground and scattering theosophical seed with energy and courage worthy of the palmy days when Spaniards pioneered on the world's physical plane.

Theosophic activities in other European countries show less means and method; yet each country's story is very interesting. In Portugal, a large volume by a learned Portuguese nobleman had appeared, of Theosophical drift, before any of the Spanish publications. In Italy the work is all to be done, while there already is sympathetic inquiry, and a central beginning. In Russia some influential people are reading Theosophic literature. The long-lived Greek Branch has great hopes of doing more than it could hitherto. Bohemia is decidedly promising under a prominent nobleman, Baron de Leonhardi. The Austrian movement in general progresses. The Vienna Branch owns a selected library of 5,000 volumes. In France, one member at Havre has published 20,000 Theosophical leaflets, and is himself distributing them. In Holland and Belgium the working-classes are eagerly asking for pamphlets on Re-incarnation and Karma.

W. R. OLD reported the British Section. MRS. BESANT reported that the *Lucifer* Magazine has a balance to its credit, and about pays its expenses. Greetings were read from the Bombay Branch, the Spanish Group, and other auxiliaries. Details of harmonious interest filled the Convention two days,—the most important being preliminary formalities toward combining the British and the European distinct Sections into one, for more easy and efficient administration.

ASTROLOGY.

(*As conceived by the Hindus*).

V.—THE SUN.—(*Continued.*)

The remaining Pramánas.

I SAID in my last essay that the notions of Universal Causation and Uniformity of Nature are the offspring of the sun. I said also that the mental manifestations of inferring a cause from an effect and an effect from a cause, as that a certain phenomenon must always come into existence, were direct results of these notions existing in the shape of the three basic methods of Co-existence (Anwaya), Disjunction (Vyatireka), and Residue (Parishesha), and their compound methods; and that, therefore, they also were born of the sun. In fact the *sequence* by co-existence, disjunction, and residue, when deeply imprinted upon the brain by the sun, manifested and does manifest itself as all these powers.

The epithet *Pramanakrit*, however, does not exhaust itself with the two means of knowledge discussed. There are two more. I shall now take them up. First the *Upamána pramána*—the authority of similitude—which the philosopher above quoted recognizes as a distinct means of knowledge—pramána,—in addition to the *pramánas* of the Sánkhyayoga philosophers. It may be remarked, although I am not going to discuss the question here in detail, that there is a difference of conception between the Nyaya and Sankhyayoga *pramánas* (means of knowledge).

The authority of similitude gives the knowledge of the thing to be known, by known community of particular qualities. The word *upamána* which, as I have seen, stands in Sanskrit for the means of knowledge under discussion, carries the whole meaning with it. It comes from *upa* near, and *mana* measure. Mana is the same as in *anumana* (inference), and *pramána* (means of knowledge); hence upamána means that modification of the brain mind which measures the external object nearly though not exactly. Some one or more of the qualities of the impression produced in the mind by some external object, raise by the working of the Law of Co-existence the idea of some other object in which the mind has previously known the prominent quality, or qualities. But there are other qualities of the object which differ from the qualities of the idea called into the mind, and hence the new and the old impressions clash, immediately after the idea of sameness has come into existence. The mental notion takes therefore the shape,

A is B, but no!

The expression of this notion in language takes different shapes: we sometimes say,

1. A is B in such a quality, but not in such a one.
2. A is like B.
3. A is B, but for such a quality, and so on.

The mental notion is, however, always the same, though in expression, some links are sometimes kept understood.

A is strong like a horse.

A is a horse.

A is a horse in strength.

A is a horse but for his human appearance.

All these expressions and other similar ones stand for the mental notion.

'A is a horse, no! strong.'

Now for an analysis of the means by which the mind arrives at this notion. The quality of strength in A makes an impression upon my brain, and by the law of co-existence rises at once in my mind the impression of a horse.

'A is a horse,' is the expression of the shape which the mind momentarily assumes. The impression of the human shape of A now captivates attention. This clashes with the idea of the horse just then resent in the mind in connection with A.

While the impression of strength gives the notion of 'A is a horse,' the impression of appearance gives the idea 'A is not a horse,' hence the resultant complex impression.

A is a horse; no! strong; or in other words, 'A is strong like a horse,' &c.

Now this notion of similitude is not mere perceptive knowledge; nor is it purely inferential. It is a complex notion of its own kind, and one that has played and does play a most important part in the development of human language and therefore of thought.

To illustrate: The word *Krishna* in Sanskrit means black. Why? It comes from the root *krish*, to plough, and the suffix *na*, which is connected with the root *ni*, to carry. The radical meaning is therefore 'the carrier to the plough,' and primarily the word means the cloud, and also the sun. Here, however, we have only to do with the former meaning. A black cloud was thus *Krishna*, but how did the word become a general adjective qualifying any and everything black. Everything is not a cloud, it does not lead us to a plough. Why then do we call everything black, *Krishna*? Because it excites in our brain a visual impression of the same nature as the cloud. The law of *Vasana* working by co-existence has connected that particular impression in my brain with the cloud. Whenever that particular impression puts in appearance in my brain, the cloud cannot keep black. 'Such and such a thing is *Krishna*,' is then the immediate and ordinary notion of my mind. This particular *Krishna*, however, deos not carry to the plough. Hence such and such a thing is *Krishna* for the particular visual impression, but not for all those qualities which carry us to the plough. This complex notion of the presence of one quality and the absence of others in any one thing is the notion of similitude; it is this similitude which has led us to call everything black, *Krishna*. It is not perception, for perception gives us the knowledge of the thing which is in immediate contact with our senses. The notion that a certain quality is the same we saw elsewhere, or, in other words, that a certain sensuous object is the same in blackness though not in other qualities as Krishna, is certainly not result nor perception. Is it then induction (anumána)? No! for there is no causal or sequential connection between the two. It is neither by co-existence, nor by disjunction, nor yet by residue, that we are led to see sameness in the thing. The old impression is neither the cause, nor the effect of the new. Hence the notion of similitude is not of the nature of induction. Is this mental process then what is ordinarily called a deduction? The cloud produces a certain visual impression upon my brain.

1. Whatever produces that particular cloud-like impression upon my brain might so far be called a cloud (*Krishna*).
2. Such a thing does produce that impression.
3. Such a thing might therefore be called cloud so far.

The truth which has been taken for granted in the major premises of the syllogism is itself the result of the play of the notion of similitude, (upamana). The assertion is impossible, unless the particular visual quality of the cloud (Krishnatma) is first seen in this and that and all things.

Again, the assertion in the minor premises itself implies a play of similitude. To say that a quality of the cloud (Krishnatma), is present in any particular thing, means that the thing is Krishna-like in that quality. Thus both these premises are impossible of existence, without the means of knowledge known as similitude. To give another illustration of the working of this means of knowledge, let us take the word *syáma*, which also means black. Originally this word too meant a cloud, coming as it does from the root *sya*, to pour down. From a black rain-cloud the word has come to mean simply black and is now applicable to everything that is black. Let us again take the word *aruna*. Now it means red, but radically it means the mover and originally applied to the red ocean of ever-moving light which at sunrise precedes the sun.

It is by the working of the notion of similitude that all this development of human language and therefore of thought has taken place. A very large portion of human speech has thus for its basis the notion of similitude, and if it can be shown that the notion of similitude is in all its elements a solar product, one phase of the power of speech will be indisputably acknowledged to be derived from the sun.

Let the object in immediate contact with our sense be called A. Let *b* be the quality of A, which for the time, is prominent in our mind; let B be the impression of the object with which the quality *b* has previously been in my mind connected. Let C denote all the other qualities of B, those, that is to say, in which it differs from A.

Hence the notion of the similitude of A with B stands thus expressed in full:—

A is B for *b* but not for C. A blanket is *Krishna* for blackness, but not for carrying to the plough. The knowledge of *b* in A is carried to my brain by the sun, as a solar picture at a particular moment of solar time. The next moment raises therein the picture of B, which by co-existence is connected with C. This picture of B is again a solar picture. It is composed of the solar ethers. It has been put in the brain by the action of the sun, and it is now called back into activity by the sun. Thus two moments of solar time have given us the notion, 'A is B for *b*.' The third moment adds the notion of the non-existence in A of the qualities called C. With the appearance of B in the brain, the qualities called C naturally make their appearance. They are not seen in A. Hence A is not B for C. A, B and C are all solar pictures brought into existence by the action of the sun, composed of solar matter, and in fact depending for their existence entirely upon the sun. The notion of existence denoted by *is*, is a certain motion of the brain, and the words *is not* imply the passing of that motion into the negative state of latency. Thus the notions of existence and non-existence themselves are nothing more than complements of certain solar motions of the brain. Thus every element of the notion of similitude is solar in its nature, brought into existence by the sun, and appearing in the peculiar form of similitude, by the solar pictures *coming one after the other in a particular order of time.*

A blanket is *Krishna* in blackness, but not in carrying to the plough.

A blanket and the blackness therein are carried to my brain by ordinary perception, as solar etherial pictures, at a certain moment of solar time, by the natural action of the solar ethers themselves. The picture of blackness raises by co-existence at once the notion of *Krishna* in the brain. The fact of co-existence finding expression in the copula is, we get at the notion.

A blanket is Krishna in blackness.

With the appearance of *Krishna*, however, also makes appearance in the brain the quality of carrying to the plough; and next follows the notion of the non-existence of this quality in a blanket. All these qualities, objects and relations, are solar pictures transferred by solar power to the brain in a particular order of solar time. Hence the notion of similitude is solar in nature, origin, working, and existence. Hence also a very considerable portion of human speech owes its direct origin to the sun. Not only, however, a considerable portion of human speech. An analysis of the last means of knowledge, commonly known as verbal authority, will show that all speech has its origin in the sun.

What is verbal knowledge? The knowledge that a certain sound means a certain object. I have in many places said something about the Indian theory of sound. The ancient philosophers held the existence in all space of an ether—a phase of prána—which they call ákása, and which they give out to be the substratum of sound. This soniferous ether is related in the same way to sound, as the luminiferous ether of modern science is related to light. Modern science has recognized the existence of this ether in the assertion that light has the property of transmitting sound, and has experimentally proved this to be the truth by the photophone. Hence we may safely start with the assertion that all our terrestrial space is filled by soniferous ether just as it is filled up by the luminiferous ether. A particular sound is nothing more than a particular disturbance of this solar spatial ether brought about by some cause or other.

Mr. M. N. Dvivedi in his Yoga Sutra says: "Every school of philosophy has its own theory about the relation between word and meaning, but it is sufficient here to say that the Yoga-philosophy accepts what is generally termed the *sphota*-doctrine. *Sphota* is a something indescribable, which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it *reveals* itself on the utterance of that word." 'Whence,' says the learned translator in a foot-note, 'the name sphota, that which is revealed.'

The writer appears to have dimly caught the meaning of the *sphota*-doctrine. The doctrine is not necessarily peculiar to the Yoga-philosophy. All philosophers who assert that sound is eternal (nitya sabda), must have a sphota doctrine to account for the phenomena of sound. The word *sphota* literally means the outcoming of the eternal solar soniferous ether into any particular shape. Just as a bud blooms into a flower, the eternal soniferous ether shapes itself into a particular sound. In the same way does the luminiferous ether shape itself into a particular visual picture. Sphota therefore is describable; it is the act of the solar soniferous ether assuming any particular shape. That which eternally exists, in comparison to us, is the solar soniferous ether, and not the *sphota*. The *sphota*, which is the *sâbda* of *Gautama*, is not eternal. Every act must as such cease in a period of rest, and cannot therefore be as such eternal.

The meaning is that every act of manifestation, being, and cessation is accompanied by a sound; is in fact the direct result of the sound of the solar spatial soniferous ether. It is the voice of the solar Dhyanis creating, preserving, and destroying. Every act, every object, has its own peculiar sound, or bundle of sounds, if it is a complex organism. These sounds of life, or, in other words, these peculiar pictures and modifications of the solar soniferous ether, are transmitted by the very nature of solar action, to the sense of hearing, and thence to the reservoir of the brain. In the same way is transmitted to the brain the visual picture of the sounding object. Both these percepts are linked together by the ordinary working of the Law of *Vásaná*, and when one of them appears, the other also is sure to make almost instantaneous appearance. Hence arises the natural connection between word and meaning. A word is the expression of the soniferous impression of any object. Words are therefore the products of the sun, they are made of the ethers of the sun; the impressions they produce in the brain are solar in their nature. It will be seen from this that human speech is impossible until the development to a certain pitch of the human mind.

We may take every word of any language, and trace its origin back to the time when, for the first time, its sound began to be connected with its sense in the human mind, and then the manifestation of the soniferous impression into a word. That, however, is not the point here. The point of argument I hope the reader very well takes in by this time. It is this, that every word has its origin in the sun, and that the connection of a word with its sense is also a solar act.

The human language is therefore solar in its origin, and this is also an indirect proof of the fact that the human mind also has its origin in the sun.

I have now shown the following facts:

1. Sensation is the sun.
2. Thought is the sun.
3. Speech is the sun,

4. Sensation, thought, and speech are given birth to by the sun.
5. Sensation, thought, and speech have the source of all the laws of their existence in the sun.

And briefly I have done with the means of knowledge, perception, inference, similitude, and verbal authority. If the reader will try to expand and illustrate these truths on the lines laid down, he will find it a not very difficult task.

Rama Prasad.

THREE ASPECTS OF THE THEOSOPHICAL MOVEMENT.

THE effects of a doctrine, so wide in scope as Theosophy, must necessarily differ greatly with the material upon which it acts. In Continents so widely separated from each other as are India, Europe and America, the influence it produces, and the rapidity and enthusiasm with which the movement travels, are affected greatly by the varying surroundings.

In India it may be said that Theosophy is always in the air, apart altogether from the name of our Society. Mysticism is native there, and only needs to be sought to be found by even the most careless seeker. No fresh system needs to be introduced, no strange terminology, no new books, everything is there at hand: it needs only to be dusted and set forth in the light of day. With the exception of Hindus who have fallen under the agnosticism engendered by studies of Western thought, which they acquire in order to fit themselves for the necessities of modern Indian life, the whole of India to-day, even to a great extent the Mahomedan part of it, is thoroughly imbued with belief in the possibility of things which have seemed marvels and strange inventions in the Western world. Faithful to its great teachers, faithful to its great revelations and records of the past, India to-day lies in a state of partial coma. Will she awaken from this? That she will, is the ardent wish of every Western student of Theosophy. That she will not, and that for centuries to come her wondrous mystic lore is to fade gradually and sink into oblivion, is the dreadful possibility. The one hope is the Indian people themselves; if they can adopt the organization, perseverance, and determination of the Western world without falling into materialism and lack of metaphysical and intuitional capacity, then India may rise and shine again with the light of old.

I said just now that India is faithful to the past. That statement must be modified a little; she reverences her Rishis and Yogis of old, but she stops there, she does not follow them: apathy, laziness, lack of co-operation, and organization, are the national sins. "Sin" may seem a strong word, yet when the guardianship and handing down of the most precious of human knowledge is concerned, the neglect of this by a people may well be put in the worst of categories. To try to remedy this state is the stupendous task of the Theosophical Society in India. In all its numerous branches there is just a handful of determined *energetic* Indians who keep their countrymen in the Indian Branches together: they are leaven working in a vast mass of apathy, *not* incredulity, *not* materialism, but almost hopeless spiritual and physical sloth.

the crops have become pregnant with the nourishment of life popularly known as food. The Vedic chanting is over. The Pitris have begun to sleep. The Devas have become awake, and the solar half of the year has begun. Then the Brahmins have no right to chant the Vedas as before. That will commence only when the sun comes back to the sign of Leo. The Sravana is therefore the preparatory ceremony by which the Brahmins enter upon their legitmate work of serving the Pitris. Not only by the sun is this important ceremony regulated. The moon is another important factor. According to lunar calculations this month is called Sravana month; for the moon obtains its full proportions near the asterism called Sravana. The presiding Deva of this asterism is Vishnu. The sun and the moon are both in accord during the first third of the lunar half of the year or the sun's southern journey. O, Brahmins! awaken! Be prepared for the Vedic chanting and care not for the trifle of two annas.

A. Nilakanta Sastri, F. T. S.

ASTROLOGY.

(As conceived by the Hindus).

VI.—The Sun.—(*Continued*)

THE sun then is the author of the means of knowledge, sensation, inference, similitude, and words. Hence the following epithets of the mighty father of terrestrial life need no further explanation.

1. Mahábuddhi, having high retentive power.
2. Prájna, wise.
3. Parávarjna, knower of all that is far and near.
4. Bhavitátma, with well-embellished mind.
5. Buddhimat, possessor of intellect.
6. Medhávi, possessor of the power of understanding.
7. Sarvagna, omniscient.
8. Bahujna, knows much that man does not.
9. Dhúnat, possessor of contemplative power.
10. Vidwán, learned.
11. Buddha, possessor of divine wisdom.
12. Kavi, poet.

All these qualities of the human mind flow directly from the sun, along the lines indicated in my former essays.

In connection with the sun being the author of the means of knowledge known as verbal authority (Sabda prámana), it would be interesting to note that the sun is given the following most important epithets.

1. Vedamurti. The sun is the personification of the Vedas.
2. Vedábdhi. He is the ocean of the Vedas.
3. Chaturveda. He knows all the four Vedas.
4. Vedapáraga. He goes through the Vedas.
5. Chaturvedadhara. He is the sustainer of the four Vedas.
6. Mantramurti. He is the personification of the *mántras.*

The Vedas, according to the Hindus, are the eternal knowledge of Brahmá. They are breathed forth to the world by the allegorical four mouths of Brahmá (the Logos) through Saraswati, the power of speech, who must be eternally wedded from the very nature of things to the Eternal Speaker. It is speech, this origin of all things, that is originally the Veda of the Aryans, eternal, ever present, rising from Him, like smoke from fire, or breath from an animal. It is in fact the law of the beginningless and endless working of the universe, which has its being in the Logos ultimately and absolutely, but which shows itself also in the minor creative centres, such as the *manas* and the suns.

The sun, as I have said, is the origin of the Cognitive faculties of the human mind; and I have indicated, what I shall further on discuss with greater detail, that solar life is the source of all our emotions, will and desires, as well as our physiological, social and moral life. All this life comes to our planet from the sun through ákasá, the solar soniferous ether. I have already said in many places that the solar ethers transform themselves into earth-life through *ákasá.* As I shall show further on, when I come to the genesis of planets, the solar prána, first transforms into *ákasá*, then into terrestrial Vayu (gas), and thus through Agni (igneous state) and Apas (liquidity) to the solid (pritivi) states. Upon this the same forces build the mighty kingdom of organic life. Hence the fact is patent that the beginning of all planetary life is the solar sound. It is the solar soniferous ether that manifests itself in the varied life of a planet.

It is solar soniferous ether, this sound of the solar dhyanis, that is primarily the Veda for our planet, which, however, it is easy to see is but a reflection of the sound which proceeds from the Logos (Iswara). Hence is the sun called the Vedamurti, the personification of the Vedas. And not only is the sun the Veda in general, he is as well the personification of every *mántra.* Every letter, every word, every sentence, has its origin in the sun, and this is not very difficult to see after all that has gone before.

The sun is also called the ocean of the Vedas. Like pearls from the ocean, the Veda has come to man from the sun. It is by the agency of the sun himself that all this eternal knowledge is, as I have shown, transferred to the human brain. All individuals of the human race are not equally developed; and all this solar knowledge is not equally transferred to the human race. In every race there exist individuals, who can *see* and *hear* more than their less gifted brothers. Such were the great seers of the Vedas, the ancient Rishis of India. They heard the creating, preserving and destroying phenomena of terrestrial life. This they called *Sruti*—that which is heard, the sound. And they *saw* the working of the whole *law* of life; hence were they called the seers (rishis). The Vedas were transferred to the brains of the highly developed rishis, by the sun, from the sun. Hence is the sun called the ocean of the Vedas.

The sun, it is also said, goes through the Vedas. This means that the power of going through the Vedas, is also solar in its origin, and that the human race is bound in the end to acquire all that intuitive knowledge.

He is all the four Vedas in himself (Chaturveda, Chaturvedadhara). He is, as seen, the source of all terrestrial phenomena, concrete and abstract, physical and mental. The soniferous ether which lies behind these, is the Veda. The Veda exists now as divided into four *sanhitas*—collections—the Rigveda Sanhita, the Yajurveda Sanhita, the Atharvaveda Sanhita, the Samaveda Sanhita. The Rigveda Sanhita means a collection of (knowledge contained in) richas; Sámaveda, a collection of (knowledge contained in) sámans; Yajurveda, a collection of Yajus; Atharvaveda, a collection of knowledge inherited from the Rishi Atharvá. The word *richa* means a composition in praise of something, any object of nature; the word sáma means a song; the word Yajur a composition for ritualistic purposes.

In fact there is no radical difference among the hymns of all the four Vedas, except in the purpose of their application. The Rik is meant simply to call attention to the qualities of all the forces of nature, and the nature of the Power behind the Universe. The sáma is meant by the powerful influence of music to bring the human mind *en rapport* with the high and the divine qualities of the things sung therein. The Yajur is meant for the symbolical representations of the workings of the laws of nature with a view to appeal to the mind through the object lesson of rituals (Yajnas). The knowledge of the Rishi Atharvá has exclusively to do with certain effects which it is possible by the power of a cultivated will to produce in the mind and body of others.

Now to say that the sun is all the four Vedas, means that the forces of life which create, preserve, destroy and raise humanity towards perfection and which are known as so many deities, are all solar influences on the lowest plane of their existence. The knowledge of these forces is solar in its nature; and the laws according to which it is imparted to the human brain, are all solar in origin. A rik, that is a verse of the Rig Veda describing any particular object, pre-exists in the solar prána, before it takes its place in the brain of man. As I have shown, every idea, every sound, every arrangement of letters, words and sentences in a language, has its origin in the sun. As I have said over and over again, every solar force that works on the earth is a sound. All nature has a certain sound, just as all nature has a certain colour, tangibility, or taste. It is this universal sound which informs life-organisms with the sense of hearing, and it is this universal sound which, with a certain degree of mental development, bursts into articulate speech. Every sound which an animal makes is an indication of some mental phenomenon.

The first transference of every idea from the storehouse of the universe to the brain mind, is always a revelation. It is a raising of Maya's veil, and offering the deluded soul a glimpse of the realities behind. When by long racial or individual experience any idea becomes native to the human mind, it ceases to be a revelation. The Vedas are called a revelation, because they put you *en rapport* with the highest life, which it is possible for man to live. The Vedas, it has been said, contain many childish ideas. Very naturally, for they are meant both for children and adepts. What to a highly developed mind appears to be childish, is notwithstanding a revelation to a child.

As for the claim of scientific discoveries to be called revelations, I, for one, am not going to dispute the right of an Edison or a Graham Bell to be classed as prophets. But they must content themselves with being called simply the prophets of the physical world. Their revelations serve only the interests of the lower animal, and it is but to the credit of the generality of the human race that it cares more for its spiritual interests, and hence gives a higher place in its estimation to the seers of the world of spirit, than to the seers of the world of matter. As I am not writing an essay on revelation, I shall not further proceed on this line. Suffice it to say that the solar soniferous ether, as it creates, preserves, and destroys all terrestrial life, gives also the law of life to man, and that this sound having been heard by the seers of yore, has been handed down to us as the Vedas. Hence is the sun the ocean of the Vedas.

The foregoing remarks explain very well the well-known couplet with which Sayana introduces his commentary on the Rigveda Sanhita.

यस्यनिश्वसितंवेदा योवेदेभ्योऽखिलंजगत् ।
निर्म्ममेतमहंवन्दे विद्यातीर्थमहेश्वरम् ॥

I pay my obeisance to the great power, the sacred fountain of knowledge, whose breath are the Vedas, and who *has made the whole world by the Vedas.*

It is not very difficult to show in the light of the above remarks, how all the Vedic, nay, even later Puranic, deities are Solar Powers on the lowest plane of life (Prana). Thus, for example, we read of Saraswati in the Markandeya Purana:—

'Says Ashwatara:—

'Desirous of worshipping the auspicious goddess, I bow my head and praise Saraswati,—she who sustains the world and is the matrix of the Veda.

Every word,* O, Goddess! that exists as anything positive or negative, or denotes moksha, or any worldly object, is though separate in itself from the others, found existing in thee conjoined with all others.

O, Goddess! thou art the highest word in which everything is sustained, the highest word, Goddess, being as it were the ultimatum. The same indestructible Power is the Veda (or Parabrahma); while all this world is destructible. As fire lives in wood, and atoms in earth, so dost thou live in the Veda, and all this world.

Whatever of permanent or impermanent there is in the Universe, is present, O Goddess, in the Word Aum.

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* Used here in a peculiar sense—that of the soniferous—akasic—representative of every phenomenal object.

The three letters of this word are all that is or is not—the three regions of being (lokas), the three Vedas, the three sciences, the three fires, the three lights,......the science of ethics, the three tunes, the three states of consciousness, the *pitris*, Day and Night, &c., all this is in the three letters of Aum, and that, O, Saraswati, is thyself.

The remaining half-vowel (Ardhamatra) cannot be named; that denotes the changeless, the non-destructionless, the transforming, the highest. All this is thy own self that I cannot describe.

* * * *

All objects that are eternal or non-eternal; that are gross, subtle or very subtle, that exist on the earth, in the heavens or anywhere else—all and each of them receive their being from thee. All that has form or is formless, whatever exists of the Mahabhutas one by one; whatever of the beautiful exists on earth, in heaven, or anywhere else,—all is related to thee through vowels and consonants.

Thus praised Saraswati, *the tongue of Vishnu*, appears to Ashwatsara.'

* * * *

It is evident from the above that Saraswati is the Akasic form of all those potencies which manifest themselves as the phenomenal universe. This evidently is a very substantial goddess, and on the lowest plane of existence this is the solar Akasa out of which and through which comes all planetary life from the sun. Saraswati pervades all the universe. But of the nameless half-*matra*, comes Brahma, and with HIM though yet *in posse*, Saraswati. Both Brahma and Saraswati are thus born together, and yet later on, in the course of evolution, this Saraswati is born in manifest form out of Brahma! She is thus both the sister and daughter of Brahma, and yet she lives eternally with him and sustains for him the phenomenal Universe; the divine Son, is but a manifestation of Divine Thought or say the Divinity Himself. Saraswati is therefore said to sustain the Universe. The three remaining letters of Aum, which denote all that is in the phenomenal universe, subject to all the phases of creation, preservation, and destruction, are thus Saraswati herself. And here for the present I stop.

RAMA PRASAD.

KARMA AND FATALISM.

THE object of this paper is to show the difference between Karma and Fatalism. A superficial knowledge of the subject must inevitably confound the two. Karma may be defined as that natural law by which causes and effects are mutually adjusted; it may be described as a directing power by which every action, whether performed by man or brought into play by the development of macrocosmic forces, has a corresponding result upon the actor or the surroundings where the act takes place. Man, with his complex nature and body, is the child of Karma. Every event of his life is a karmic product. The objects in the world around him which give colour and fill in the details of the panorama which passes before the Ego during its incarnation, are visible testimonies to the power of Karma.

7. The Wisdom of the Upanishads. Parts 1-7

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THE WISDOM OF THE UPANISHADS.

No. 1.

MAN, HERE AND HEREAFTER.

THE word *Upanishad* is used in Sanskrit as a commoner synonym of the word *Vedanta*, and thus the Wisdom of the Upanishads is synonymous with the Vedanta philosophy. The Upanishads—all the authentic ones at least—have been translated into English, but they have not yet been properly understood and analyzed. The aphorisms of Vyasa Bádarayána on the Vedanta philosophy, simply explain, classify and annotate the teachings of the Upanishads; and they are thus not in themselves a complete exposition of the philosophy of the Upanishads. They are in their proper place only when they are studied after a thorough study of the Upanishads. I propose, therefore, in this series of essays, to examine and analyze the contents of the principal Upanishads. To begin with, I take up the Kathopanishad.

This splendid Upanishad is couched in the form of a dialogue between one Nachiketa, and Yama, the god of death. Nachiketa is said to have been the son of Vajashravasa. The father was very poor; still in hope of heaven he would perform the Vishivájit sacrifice. He gave away in charity all his wealth—his lean and ill-fed cows. They were of no value whatever. As the Upanishad puts it, they had drunk the last draught of their drink, and eaten the last morsel of their hay. They were incapable of calving further, and had been milked all that they could have been in their present life. The son pitied his father, while he was making such useless gifts; and, in the height of filial piety, begged his father to bestow himself as a gift upon somebody, so that the sacrifice might have some value at least. Such a thing was, of course, out of the question. But the son's love led him into importunity. "Father whom shall you give me to?" was the question which he repeated more often than his father could in silence pass over. Full of sorrow at his poverty, and, perhaps, of shame, at having to make such useless gifts, in a moment of unsuppressible weakness, he cried "I shall give thee to death."

Wo! to thee now unhappy father. Thy words have been spoken. They are imprinted in the ever open books of the Recorder. There is no recalling them now. Thy son must be given to Death, for thou darest not commit that most deadly sin of man, the uttering of falsehood. And so Nachiketa must go to Death.

Meekly the boy obeys the father, and departs. But Yama is away from home, and Nachiketa is obliged to remain there unwelcomed, unattended. For three nights he lives in that plight. When, however, Yama returns home on the fourth, he offers him three boons in recompense. The first two boons are asked, and immediately granted. But the third boon, Death is not ready to confer. It opens the great question of the Hereafter. Some say man lives after death; others say no. "Teach me O Death the true solution of this problem."

"This law is very subtle; it is not very easy of understanding; the gods also tried to know it before; give this up Nachiketa, choose another boon."

And he offers him all that man can desire in life—long life, long-lived sons and grandsons, horses, cows, gold, beautiful women, and all in fact that might surpass even the highest stretch of mortal desire. But Nachiketa is firm and nothing lures him away from his fixed purpose. He is determined not to let go the splendid opportunity that has offered itself. Where, indeed, can you find a better teacher than Death, to tell you what happens after death? And so Death is overcome, and reveals to him the secret of death. And now the first question that we shall ask the Upanishad to solve for us is, 'What is man that lives, or does not live after death?' The Upanishad speaks thus of the human constitution.

"Beyond the organs (1) are the object forms; (2) beyond the object forms the *Manas*; (3) beyond the *Manas* is the *Buddhi*; (4) beyond the *Buddhi* is the *Atma* known as *Mahat*; (5) beyond the *Mahat* is *Avyakta*; (6) beyond the *Avyakta* is the *Purusha*. (7) Beyond the *Purusha* there is nothing; that is the final state, that the final resort."

Readers of the "Secret Doctrine" will at once remark the striking presence of the number seven. We find here the Kathopanishad teaching a septenary constitution of man, and as we proceed, we shall find how all the other classifications—the six-fold, the five-fold, the three-fold, the two-fold—arise naturally out of this division, and that in fact most of them have been taught in this very Upanishad for various purposes.

The lowest principle of the human constitution is here called *Indriya* (organs). There are ten *Indriyas* as is well-known—the five organs of action, and the five organs of sensation. These ten comprehend the entire gross body of man, with the apparatus which keeps them in order, and fit for work. "The *Indriyas*," says Shankaracharya, "are the gross ones." There is then no mistaking this. It is the gross body that is meant here.

Higher up is the second principle: "Beyond the organs are the object forms." The word, which I translate as the object form, is in the original *Artha*. Says Shankaracharya:—

"The *Arthas* are more subtle and greater than the individual selves of the *Indriyas* (the gross body), which are their effects, and beyond which they exist, and which have been made by themselves for the purpose of showing themselves."

The *Arthas* then are more subtle than the gross organs of the body; they are greater than them; they are their *Atma*; the *Indriyas* have been made by the *Arthas*; the latter are the cause of the former;

and the *Indriyas* have been made expressly for the purpose of showing themselves.

It appears from the above that the *Arthas* stand for a distinct plane of matter more subtle than the lowest physical plane. This plane exists both macrocosmically and microcosmically. In man it is the exact counterpart of the gross vesture, and it is called the plane of objects for very good reasons. It is a well-established dictum of the Vedanta philosophy that the effect always exists in its real form in the cause. We are accustomed to hear of gross things and persons called objects. But form in gross matter is only an effect, according to the teachings of the Vedanta. The real form, the power which is the immediate cause of objective variety, lives in a higher plane. The colour, touch, taste, odour and sound, which give to any object its peculiar objectivity, have come from the higher plane as well as peculiar manifestations of extension. The higher plane, of more subtle matter is, therefore, called the plane of objects. In this plane of objects are the real souls of things, the individualized *Atmas* of the idiom of the Upanishads. These object forms are greater than *Indriyas*, as is every higher plane greater than the lower, because the cause, with its mighty potentialities, is always greater than the comparatively inert effect.

As the quotation given above from the great commentator, says, the gross *Indriyas* have received their informing power from the plane of objects. The gross body is in fact made and sustained by the power of the second principle. It builds the gross body from inside. All the motions of the gross body leave their imprint upon this principle in life, and the gross body is moulded into shape, according to the potential build of the second principle for the time being. The gross *Indriyas* serve the purpose of connecting this plane of individualized life with the external gross plane. They bring in the vibrations of external gross matter; the plane of objects registers them and transmits them to higher principles.

The principle next higher in subtility than the plane of objects, is named *Manas*. But before proceeding further, let me tell my readers that they are not always in Sanskrit texts to understand the same words in exactly the same sense. The terminology of different Upanishads, and even of different *Rishis* in the same Upanishad, is sometimes widely divergent. We constantly find the same word used by different writers in varying senses. It is not only by a study of words that we may hope to arrive at the true conception of the teachings of the Upanishads. We must analyze the system before we can comprehend their sense. Thus, for example, we find Vyasa understanding among scores of similar terms, the word *ákása* to mean not always the well-known element, which has sound for its distinctive quality, but the Parabrahma itself. The Vedanta aphorisms of Bádarayána are full of such instances. Enough of this, however, for the present. Let us see what is the signification of the more subtle plane of life, called *Manas* in the above extract from the Kathopanishad.

Says Sankaracharya:—"And beyond these—the objects, more "subtle than them, greater than them, and their individual *Atma*,* is "the *Manas*. By the word *Manas* is denoted a subtile *Bhuta* (a *tatwic* "phase of life, a plane of existence), which is the source of *Manas*, inas-"much as it is the immediate source of *Sankalpa* (formation of "thoughts) and *Vikalpa* (evolution of new creative forms)."†

Manas then is a subtile *Bhuta*; it means a subtile form of matter. The word *Bhuta* is well-known as meaning one or all of the five appearances of matter.

This subtile form of matter is the immediate source of *Sankalpa* and *Vikalpa*, and thus of the principle of *Manas* in the human constitution. The word *Sankalpa* means the creation of new forms by putting their elements together. The word *Vikalpa* signifies the power which imprints these forms upon any other substance. In *Manas* resides chiefly the formative power of life. Thought forms are created by the mental minutiæ running together along different lines, and then these forms are imprinted upon the next lower plane through the manifestation of *Vikalpa*, thus giving birth to physical forms.

This *Manas*, it will be understood, performs the triple function of receiving, creating and sustaining various impressions. It receives the impressions from the organs of sense through the plane of objects. It creates other forms out of these impressions through the working of the powers which develop into the organs of action; and it sustains all these forms by its own substantiality.

The Sankhya philosophers divide this plane of *Manas* into three different planes, and I shall here explain them a little in order to elucidate the plane of *Manas* better.

They speak then of the *Gnana Indriyas* (1), the *Karma Indriyas* (2) and the *Tanmátras* (3). Now, the first important point to be here understood is that the word *Indriya* has been used by the Sankhya philosophers in a different sense from what has been given to it by the passage of the Kathopanishad under discussion. In the Kathopanishad, the *Indriya* is the gross external covering of the various organs, the gross body in fact. In the Sankhya, the *Indriya* is a plane of subtile matter, higher even than what is here called the plane of objects, and there the plane of the five *Vayus* (*Prána*.) In fact in the Sankhya philosophy, the plane of the *Indriyas*, is coincident with that which is in the above extract called the plane of *Manas*. The *Tanmátras* of the Sankhya philosophy also exist on the same plane with that of the *Indriyas*. The Kathopanishad speaks of both these, or of all the three—*Gnana* and *Karma Indriya*, and *Tanmátra*—as one. The three functions are all performed on one and the same plane. These three functions are the functions of the *Gnana Indriyas*, *Karma Indriyas*, and *Tanmátras*. We might translate these words as cognitive powers, active powers, and sustaining powers, respectively. They are all made of the five *Mahabutas* known in the Vedanta philosophy as *ákása*, *rayu*, *agnì*, *apas*, and *prithivi*. Thus:

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* Atma means 'adequate cause,' as we shall see further on.

† The reason for these translations will appear later.

Jnana Indriyas. (Cognitive or receptive powers.)	*Karma Indriyas.* (Active or creating powers.)	*Tanmátras.* (Sustaining powers.)	*Mahabutas.* (Tatwas.)
1. *Srotra*	1. *Vak*	1. *Sabdu*	1. *Akása*
2. *Twak*	2. *Páni*	2. *Sparsha*	2. *Vayu*
3. *Chakshus*	3. *Pod*	3. *Rupa*	3. *Tejas*
4. *Rasana*	4. *Páyu*	4. *Nasa*	4. *Apas*
5. *Ghrána*	5. *Upastha*	5. *Gandha*	5. *Prithvi*

Of these the *Gnana Indriyas* are the receptive, the *Tanmátras* objective, and the *Karma Indriyas* the effective forms of the five *Bhutas*.

Now, according to the Sankhya philosophy, the elementary *Tanmátrika* impressions are received by the five cognitive powers. These impressions coming into the common centre of all the five, are added to each other, and thus appear in different secondary forms. These forms are transmitted by the five effective powers, to the *Tanmátras*, whereupon they impress these forms. The same process sets in again, and thus in the *Tanmátrika* world we have a constantly evolving kingdom of higher and higher forms.

The *Manas* of the Sankhya philosophy is simply a formative power. The *Manas* of the Kathopanishad is a self-evolving power. But of its own substance it takes the impressions, weaves them into different forms and sustains them in itself. And not only does it do this; it incarnates like the *Tanmátrika* body of the Sankhyas into the lower planes. Of this, however, further on; what we have to understand here most distinctly is that the *Manas* of the Kathopanishad is a plane of subtile matter, which of its own constitution, takes in all the motions of the external body that come to it through the plane of objects, and that out of these constantly evolve other forms in external matter.

In the Sankhya, it will be seen that the only function assigned to their *Manas* is *Sankalpa*, which means formation. This is enough for them. This is enough for them, for, according to them, the *Tanmátras* are the five creative principles out of seven; and it being the function of these to create the human body, they take the impressions of forms from the *Manas*, and thus transform their own substance into form. This, however, could not be in the Vedanta, where the *Manas* is the collective name of the *Indriyas* and the *Tanmátras*. Hence are two functions assigned to *Manas* by Shankaracharya—*Sankalpa*, (1) the formation of thoughts, and *Vikalpa*, (2) the evolution of new creative forms of the nature of the *Tanmátrika* forms of the Sankhyas. This *Manas* then is the breath of life which creates the world of forms. As we shall see by and by the *Manas* is the brain-mind, which manifests all our desires and cognitions, and along with them the effective power of creation we have been speaking of.

Beyond the plane of *Manas* is the plane of *Buddhi*, in the terminology of the Kathopanishad. Says the great Shankara:—"Beyond the *Manas* too is the subtler, the greater, and its individualized *Atma* (adequate cause), the *Buddhi*. By the word *Buddhi* is denoted a subtile *Bhuta* (form of matter), which is the immediate source of determinative energy (*Adhyavasáya*)."

In this *Buddhi* centres the consciousness which is called Man. Of this, however, hereafter. Here we have to understand the true functions of this plane of life. The only function which Shankaracharya assigns to it is *Adhyavasáya*, which I translate as determinative energy. In more concrete language, the *Buddhi* is the immediate owner of the *Manas*, the *Arthas* and the *Indriyas*. It has the power to suppress or let loose, choose or not, any of the formations of the *Manas*.

It will avoid a world of confusion to say here that the *Buddhi* of the Kathopanishad is not the *Buddhi* of the Sankhyas, notwithstanding that determinative energy is the characteristic of *Buddhi*, in both the systems.

The (*Adhyavesáya*), determinative energy, performs the function of governing the manifestations of life, which flow out of it. The Kathopanishad calls the fourth principle *Buddhi*, because in the fourth principle is found the determinative energy which governs the lower principles of man. The Sankhya gives the name of *Buddhi* to the first phenomenal manifestation of the life of the universe, the sixth principle in fact, which governs or rather determines the nature of the phenomenal universe. Thus the Sankhya *Buddhi* governs all the principles, except the seventh, while the *Buddhi* of the text under discussion governs only the lower four principles, not the higher ones.

We have thus given some elementary description of four of the seven principles of the human constitution. Before discussing them further, I mean to finish such brief notice of the remaining three principles as is found in the Commentary of Shankaracharya upon the text under discussion.

The next higher principle is given the name of *Mahat*, (the great) by pre-eminence. "Beyond this," says the text, "is the *Atma Mahat*." Says the Commentary:—

"It is called *Atma*, because it is the *Atma* (the most adequate cause) of the *Buddhis* of all living beings. It is called *Mahat*, because it is the greatest of all—the first born of *Avyakta*, the principle known as *Hiranyagarbha*, the conscious, and consciousness itself. This *Mahat Atma* is said to be higher than *Buddhi*."

This *Mahat* is the *Hiranyagarbha*, the first manifestation of the *Avyakta*, and the immediate source of the *Buddhis* of all living creatures. This is the self-conscious source of all the manifested universe. The individual *Buddhis* of all the living creatures take their rise from this *One Source* of all. In the *Hiranyagarbha*, the first manifested Logos, there is no separation of constructive parts or factors. It is an indiscrete principle, all-pervading, all-covering, all-powerful, all-wise. It is in fact Wisdom itself. This is the ONE which manifests itself in ALL.

'Beyond the Mahat is the *Avyakta*,' says the learned commentator to whom we have so often referred:—

"Higher than *Mahat*, more subtle, its immediate *Atma*, greater than "all, is the *Avyakta*, the seed, as it were, of all the universe, having the "indiscrete elements of all names and forms, and consisting of the "collectivity of all the potentialities of causes and effects; it is unmani-"fested (*Avyakta*); it is given the names of undifferentiated *ákása*, &c., it "lives in the highest *Atma* as if woven into itself. It is the potenti-"ality of a tree in the seed."

"Beyond this is the *Purusha*."

"Higher than that *Avyakta*, and more subtle is the *Purusha*, be-"cause it is the Cause of all the Causes, and the *Atma* of all; it is the "greatest, and is so called because it fills all."

The *Purusha* is the highest *Atma*, the ultimate cause of the universe, and all-pervading. It is the Infinite. The *Avyakta* is the germ of finitude in the bosom of infinity. It is plain enough that finitude exists in infinity, as if it were woven into it. It can hardly be otherwise. The infinite, as Professor Max Müller has remarked in his "Science of Language," does not deny the finite. It comprehends the latter. This *Purusha* is the ruling power of the universe. It is the highest state, the highest resort for man. The very being of *Avyakta* depends upon the *Purusha*. The latter, therefore, is the cause of its existence. and sustenation of such.

The *Mahat* is the *Avyakta* in manifestation. During *pralaya* it retires into the bosom of infinity, and is thus the unmanifested cause of the universe.

Thus in the chain of causation which gives us the manifested universe, we find there are seven links.

1. The *Purusha*, 2. the *Avyakta*, 3. the *Mahat*, 4. the *Buddhi*, 5. the *Manas*, 6. the *Arthas*, 7. the *Indriyas*.

The *Purusha*—consciousness—is present in all these states. In fact all these states are the manifestations of the *Purusha*.

"This *Atma* (the *Purusha*) shines not, hidden in all the *Bhutas*—"the *Manas*, the *Buddhi* and others.—It is, however, known by refined "seers of refined *Buddhi*."

Buddhi is both a principle and a power. As a principle it is the seer; as a power the spiritual insight which recognizes the presence of the spirit.

RAMA PRASAD.

(*To be continued.*)

the one hand an experience, and on the other it stands in contradiction to the laws of nature known to us. This fact belongs neither to the domain of physics, nor to that of metaphysics, in so far as by metaphysics we mean that which lies outside of experience, as Kant points out in his "Prolegomena to all future Metaphysic." According to Kant "the sources of metaphysical knowledge cannot be empirical," for that knowledge is to be "not physical but metaphysical, *i.e.*, knowledge lying beyond experience."

Kant distinguishes between outer and inner experience ; the former pertains to physics, the latter to psychology, while metaphysics is knowledge *a priori.* If we adopt this classification, a "Transcendental-Physics" would have to be introduced, a name which in fact Zöllner made use of to denote the domain in question. This is the reason why Kant as well as Schopenhauer laid so much stress upon these facts, which are ignored, suppressed or combated by the *diis minorum gentium.* To this domain we shall return hereafter, but we propose first to construct the creed of the next century within the limits of the laws of nature, as at present known to us and generally recognised. That this creed covers the facts belonging to that problematical domain can only serve to strengthen it.

THE WISDOM OF THE UPANISHADS.

No. 2.

MAN HERE AND HEREAFTER.

(Continued from page 598.)

WE thus see that the *Kathopanishad* gives us seven links in the chain of causation, from the highest, the first cause, the *Purusha*, to the lowest, the gross forms of matter. One very important fact to be noticed in the description, cited from Sankaracharya, is, that each of the higher principles is said to be the *A'tma* of the immediately lower, and through it of course of all the lower ones.

What then is the meaning of the word *A'tma*? An ancient couplet, quoted by Sankara in his Commentary on the Upanishad under examination, has the following about *A'tma.*

"It is called *A'tma* because it gets at the objects (of the phenomenal world), because it takes in the objects, because it constantly moves, and because its manifestation is all-pervading."

This, it is said, is the root meaning of the word *A'tma.* However that may be, all that is of importance for us to gather from this couplet is the true idea that is denoted in philosophy by the word. It means that principle of existence which runs through all manifestations, which tends towards all phenomenal appearances, towards which all phenomena go, and into which all of them are taken ; that which is the source of motion. This definition at once gives to the word a relative meaning, and we see, with but very little reflection, that the word is an adequate expression for all the higher planes of being. Thus, for example, we have the plane of objects (*artha*). Now this principle runs through,—is in fact at the root of all the phenomena of gross matter. It runs by its very nature towards manifesting itself in its gross vesture. As compared with gross matter it is always in motion; that is, it is constantly acting upon it. It is in fact the most adequate cause of all the external phenomena we are familiar with on the gross plane.

Every higher plane is in the same way the *A'tma*, the most adequate cause, the *soul* of the immediately lower, and through it of all the lower planes. It is for this reason that Sankara speaks of every higher principle as the *Pratyak-átma* of the lower one.

The *Purusha* thus is the highest *A'tma* of the macrocosm and the microcosm—the manifested and the unmanifested both. The *Mahat* stands at the head of the manifested universe.

Thus far for the meaning of the word *A'tma*. We have now to notice another rather important fact in connection with this analysis of the human constitution. We find the Kathopanishad grouping these seven principles sometimes into five, sometimes into six, and sometimes into two. Thus the thirteenth *Sruti* of the 3rd *Valli* runs as follows:—

> "Let the wise restrain the *Vák* (1) into the *Manas* (2); that into the *Jnána A'tma* (3); the *Jnána* into the *Mahat A'tma* (4); that into the *Sánta A'tma* (5)."

Upon this the Commentator:—

> "Here *Vák* is indicatory; it stands for all the *Indriyas*. Where are
> "they to be restrained? Into the *Manas*. Let that *Manas* be restrained into the
> "self-luminous, the principle (*Atma*) of *Buddhi*. The *Buddhi* gets at the
> "instrumental principles, *Manas*, &c., hence is it there (*pratyak*) individual
> "cause. Let the *Jnána*, that is, the *Buddhi*, be restrained into the *Mahat*,
> "the first-born. It means, 'Let there be attained a state of self-knowledge
> "as luminous as in the first-born.' Let that *Mahat A'tma*, be restrained into the
> "*Sánta A'tma*, that is, into the principal *A'tma* (*Mukhya A'tma*) which is the
> "innermost of all, which witnesses all the notions of the *Buddhi*, which
> "changes not, and into which all the individualities of the universe are
> "merged."

This couplet is the next but one after the two which I have cited as speaking of seven principles—the tenth and the eleventh. The twelfth *sruti* runs thus:—

> "This *A'tma* shines not, hidden in all the *Bhutas*.[*] It is, however.
> "known by the powerful intellects of seers of the subtle (world)."

And the 13th couplet, coming after this, shows the way which would lead man to a knowledge of the highest *A'tma*.

Thus a five-fold division of the principles has been resorted to for purposes of Yoga. The following table will show these five principles. in comparison with the above seven. Thus we have

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[*] The word *Bhuta* stands for the four principles of the Manifested Universe. The *Buddhi*, the *Manas*, the *Arthas*, and the *Sthula*.

1. *Indriya* 2. *Artha.*	1. *Vák.*
3. *Manas.*	2. *Manas A'tma.*
4. *Buddhi.*	3. *Jnána A'tma.*
5. *Mahat.*	4. *Mahat A'tma.*
6. *Avyakta.* 7. *Purusha.*	5. *Sánta A'tma* or *Mukhya A'tma.*

It may be noted here that in the five-fold division too, the four higher principles are each and all of them spoken of as so many *A'tmas*. Before, however, saying more upon the five-fold division, we have to notice the six-fold division and the dual division. The seventh and eighth couplets of the 6th *valli* run thus:—

> "Beyond the *Indriyas* (1), is *Manas* (2); beyond *Manas* is the final
> "*Satwa* (3); over the *Satwa* is the *Mahat A'tma* (4); and above the *Mahat* is
> "the *Avyakta* (5); beyond the *Aveyakta* is the *Purusha*, which pervades all.
> "which is beyond the phenomenal; and knowing which the mortal is releas-
> "ed and becomes immortal."

On this remarks the Commentator:—

> "The *Arthas* are to be understood by the mere mention of the *Indriyas*, being of the same class with them."

Thus the seven have been reduced into six. by grouping the *Arthas* and the *Indriyas* together. My explanation of the word *Artha* is borne out by this grouping of the two planes together, because in fact they are of the same class. The power is located in the plane of objects. and the *Indriyas* are not only worked, but kept in shape by the working thereof. This grouping together of the two planes shows also that the word *Vák*, in the five-fold division above, groups both these planes into one. One important fact to be noticed in the above quotation is the mention of a mortal (*Tantu* in original), who has the capability of, and who in fact becomes immortal. Now what is the mortal. and what is the immortal portion of man? Are the mortal and the immortal other than the seven principles of the human constitution which the *Upanishad* speaks of? Evidently not, because the seven principles have been described as exhausting entirely the human constitution. It is then some one or more of the seven principles themselves. which are mortal or immortal, which are they?

The 14th couplet of the 6th *valli* runs thus:—

> "When all the desires that have place in his heart are given up, the
> "mortal becomes immortal and enjoys the (state of) Brahma even
> "here."

The mortal is in this different from the desires that have place in his heart, and it appears that the desires are responsible for the mortality of the principle which on separation from them becomes immortal. Shankara explains the words, "and enjoys the state of Brahma even here," to mean that he becomes Brahm. The Brahm then is the immortal. But what is the immortal? Well, the desires that have place in the heart are separate from him who is spoken of as the immortal. Now we have seen that the desires are the functions of the *Manas*, and we have seen that the *Buddhi* (the *Satwa*, the *Jnána A'tma*) is the immediate owner of *Manas*. Mortality, as we have seen, means connection with *Manas*. Hence it is the *Buddhi* evidently that is the mortal spoken of in the above quotation. This is the *Jantu*, the principle of humanity bound to become the immortal. The *Buddhi* then becomes Brahm. As we know the *Buddhi* is merged into the *Mahat*. Hence it is the *Mahat*, which is spoken of as the immortal. The *Mahat* never dies, because in fact it is only the Manifested Logos. It differs from the Unmanifested Logos in manifestation only. It never dies, moreover, because it is the All in its very nature, and the All is eternal. We learn then that the three highest principles, the *Purusha*, the *Avyakta*, and the *Mahat* are immortal (the Amrita), while the *Buddhi*, as we have it now with the lower principles, is the mortal (*Martya*). The following table will compare all these divisions :—

1. *Purusha*	*I.* *Sánta* or *Mukhya A'tma*	The Immortal.
2. *Avyakta*		
3. *Mahat*	*II.* *Mahat A'tma*	
4. *Buddhi*	*III.* *Jnâna A'tma or Satwa*	The Mortal.
5. *Manas*		
6. *Artha*	*IV.* *Manas A'tma*	
7. *Indriya*	*V.* *Vák*	

The mortal then becomes immortal. Well, and we learn that the *Buddhi* gives birth to the *Manas*, the *Manas* to the plane of objects, and that to the *Indriyas*. Along with this information, however, the Upanishad speaks of the *Indriyas* as coming into existence *separately* from the principle of humanity. Thus the 6th couplet of the 6th *valli* runs as follows :—

"The wise are not sorrowful, when they know what are the separate "existence, and the separate action and cessation of the *Indriyas*, which are "born separately."

The *Indriyas* are born separately. From whom or what? From the *A'tma*, the self of man, the principle of humanity in fact. Notwithstanding that in the chain of causation every lower principle is said to have been caused by the immediately higher, there is a distinct and positive assertion in this text, that the *Indriyas* are born separately from the man. This assertion can only be explained by taking it in the most literal sense that the text is capable of yielding. It can mean nothing else but this that the human body, the animal man, is born independently of the principle of humanity, and that it is only when the animal man is ready made that the real man is born. The birth of man does and can take place only in the body, and that when it is ready made. What happens is in reality this. The three lowest principles are first set to work. It is the plane of objects that begins first to act upon gross matter, and give it certain forms. These forms are conceived in the principle of *Manas* and therefrom transmitted to the plane of objects. The first conceptions of the principle of *Manas* are very elementary, naturally. It is only in the course of time, that the more elementary impressions are by composition turned into more and more complex and perfect formations. This is the meaning of animal evolution. It cannot be otherwise. When the animal is evolved into necessary perfection, when it is, so to say, sufficiently polished up, the higher principle of *Buddhi* is reflected into it. It begins in fact to peep through it. This is the *Jnána A'tma* of the Kathopanishad, the *A'tma* which knows, which acts as the subject we are ordinarily conscious of. The objects of knowledge are the manifestations of the *Manas*. The higher intellectual phenomena, are the phenomena of *Buddhi-Manas*, the lower ones of *Manas* pure.

The action and cessation of the *Indriyas* refer to the waking and dreaming states. In the waking state the *Manas*, the plane of objects and the gross body are full of activity; while in the dreaming state it is the *Manas* alone that is in action. The man—the mortal who is bound to become immortal—has an existence quite separate from these two, it is independent of their actions and cessations, and its birth is separate in time and circumstances.

Thus the *Jnána A'tma* is the mortal bound to become immortal; the *Mahat* is the immortal soul; the *Sánta A'tma*—the *Purusha-avyakta*—the highest state of rest. The *Mahat-avyakta-purusha* is the immortal triad. From the *Mahat* comes down the ray which we call *Buddhi*, the real man, which enters the animal man, in order to gather the experiences of the phenomenal world. It is of these three that the *Kathopanishad* constantly speaks in most sublime distichs.

Let us examine these. I begin with the third text of the 4th *valli*.

"Inasmuch as one knows colour, taste, odour, sounds, and touch, and the amorous "gratifications, by this, what remains thereof (to know)? This is "certainly that."

On this Sankara :—

"How is that wisdom (*Vignána*) attained, beyond which the Brahmins "desire nothing else? It is thus described :—

"All the world knows by the *A'tma* whose nature is wisdom (*Vignána*), "colours, taste, odour, sound, touches, pleasurable feelings consequent upon "amorous exertions.

"But the objection is that the notion:

"I know by *A'tma* which is different from the body, &c., is not commonly "found in mankind. On the contrary all men are conscious of the notion.

"'I—body and all put together—know. On this line of reasoning however "the body and all put together cannot be the knower, because the body is "nothing different in nature from sound, &c., nor do they differ from each "other in being similar objects of knowledge (as contradistinguished from "the knower). If the body, &c., being nothing different from colour, &c., "were to know the colour, &c., then the external colour and other manifestations too would know each other and themselves. Such, however, is not "the case. Hence the world knows the colour, &c., connected with body, &c., "by a distinct *A'tma*, separate from the body, &c., (the knower, the *Jnána* "*A'tma*). For example, that is fire by which the iron burning itself, burns. "Similarly *Vignána* (wisdom, the *Jnána A'tma*). What remains in this world

"which the *A'tma* (the *Vignána*) might not know.? Nothing remains; every
"thing is to be known by the *A'tma*. That is omniscient to whom nothing
"remains unknown, or unknowable. This is that. What that? what was
"asked for by Nachiketa, searched after by the Gods too, other than virtue
"and vice, the highest state of *Vishnu* beyond which there is nothing."

The *Vignána* (the knowing principle, the *Jnána*) is that by which the *A'tma* knowing itself, knows everything else; just as fire is that by which iron burning itself, burns everything else. The *Buddhi* is the *Vignána*, the *A'tma* is here the *Mahat*. The *Buddhi* has the power of knowing the *Mahat A'tma* and everything else besides. The *Mahat* then is the real *A'tma*, the immortal man, to whom Nachiketa's inquiry was directed. This is the highest state of *Vishnu*, the Manifested Logos, the *Mahat A'tma*, the one in all.

In the Commentary, the great Sankaracharya argues that this *Vignána* the knowing principle (the *Buddhi*), must be distinct from the body, &c., *i.e.*, the three lower principles. Colour, sound, touch, taste, odour, and all the desires of the heart, become objects of knowledge. What is that which knows them. Is it the body? No, says the Commentator, it cannot know. For the body is itself an object of knowledge, and besides it is nothing different from colour, sound, touch, taste and odour. If the body were to know colour, &c., why should not the external colour, &c., know each other? This leading into absurdity, the knower must be different from the known. Even the body must have something *by which* knowing itself, it knows external objects. That something is the principle known as *Vignána* (the *Jnána A'tma*, the *Buddhi*).

The next two verses run thus:—

"The wise man sorrows not, knowing the all-pervading *Mahat* to be his
"self, after seeing that by which (the phenomena) of the waking and the
"dreaming states are known.

"He who knows the lord of the past and the future, near this *Jirátma*,
"who enjoys the fruits of actions has no fear left. This is that."

As I have already stated, the phenomena of the dreaming state are those of the principle of *Manas*, and the phenomena of the waking state those of the plane of objects and the gross body. That by the which the wise man sees these two is the *Buddhi*, and above this principle is the *Mahat A'tma*, the all-pervading, and in fact the true self of man.

The *Jirátma*, the enjoyer of the fruits of actions, is the *Buddhi*. It is called the *Jirátma* inasmuch as "it is the support of the *Prána*, &c." The quotation is from the Commentator of course. The *Prána* is one of the three constituents of the *Manas*. We might take the phrase here to mean mental and physical life.

Near this *Jirátma*, ever, that is to say, present along with it, is the lord of the past and the future, the *Mahat A'tma*, the Manifested Logos. When consciousness is from the *Buddhi* transferred to the *Mahat*, when man has direct knowledge of his immortality, he is free and fearless.

(*To be continued.*)

RAMA PRASAD.

XXXIV. *Q*. Mention a few names which are found in the Brahminical and Jain writings as objects of veneration.

A. Some of them are Vâsudeva, Râma and Sita.

XXXV. *Q*. Can you mention a few Sanskrit works of which the names are found in the writings of the Jains and which Mahâvira is said to have studied ?

A. Some of the Sanscrit writings are: the Sânkhya Sutras of Kapila, and the Gîtâ.

XXXVI. *Q*. Quote a passage in which reference is made to the Gîtâ.

A. Speaking of Kalpa Sutra it is said that it is "the Gîtâ among the inspired writings."

XXXVII. *Q*. Are the Jains opposed to the system of caste ?

A. No. They have a caste system of their own.

XXXVIII. *Q*. Is it true that the Jains have ordained avoidance of the society of Brahmins and hate them as bitter enemies ?

A. No. In the Kalpa Sutra it is said that the Jains may live "where the Brahmins and their party do not treat our Munis with contempt."

XXXIX. *Q*. Name a Religious day which is found in the Brahminical and Jain calendars.

A. The common religious day, the Rishi Panchamy or the fifth day of the increasing Moon, in the month of Bhâdrapada.

S. T. Krishnamacharya.

THE WISDOM OF THE UPANISHADS.

Man Here and Hereafter.

No. 3.

(*Continued from Vol. XIII, p.* 672).

THE Upanishad has defined for us the true man, the individual that survives after death—the immortal soul. The next *S'ruti* teaches one of the most important truths of the Vedânta philosophy, which at the some time is the most misunderstood. It is the doctrine of the individual soul being one with the universal soul, the Logos. Thus the sixth *S'ruti* of the fourth *Valli* reads thus :—

"He who sees, together with the *Mahâbhûtas,* the first-born of the *Tapas,* "born before the waters, in him who sits enshrined in the hollow, sees that "certainly : this is that."

On this says the Commentator :—

"The (Upanishad) now shows that he who has been spoken of as the "individual ruler is the *A'tma,* of the all. (The words) 'he who' refer to any "one who desires *Moksha.* 'First' means previous. '*Tapas*' means the "Brahm qualified by intelligence and other qualities. 'Born of him' means "risen out of him. It means the *Hiranyagarbha*. It is now shown in respect "of what it is previous. 'Previous to the waters' means previous to the five "*Mahábhûtas* together with the watery element (the *A'pastatva*). 'Born' "means risen from.

"Whoever sees the first-born, who having created the bodies of all the "gods, &c., has entered the hollow—the cardiac *akása*—and receives sound, &c., "by reason of proximity, and who stands together with the *Mahábhûtas* "appearing as cause and effect—sees that Brahm which is the subject "of the Upanishad."

Thus we see that the *Hiranyagarbha*, the *Mahattatwa*, the fifth principle from below, is one for all the phenomenal universe. Unity is at the bottom of all the multiple phenomena of the universe. It is this one that shines as the true soul of man and of nature. This is the first-born of the Conscious Brahma, the *tapas*. Now the *tapas* stands here evidently for the *S'ánta A'tma*, the *Purusha-avyakta* of the septenary terminology of the Upanishad under analysis.

The fifth principle, the *Mahattatwa*, the *Hiranyagarbha*, as the same principle is variously called, rises out of the *S'ánta A'tma* as its first-born. Because, says the Commentator following the text, it is born previous to the birth of the *Mahábhûtas*—subtle and gross. How strikingly does this coincide with the teachings of Patanjali, who but teaches the same truth under different names. The *Purusha-avyakta* of the Upanishad is the *Purusha-mahat* of the Sánkhya philosophy. The *S'ánta A'tma* would stand for the *Buddhi* of the same philosophy, for what is *Buddhi* but the principle of *Mahat*—called *Avyakta* here—instinct with the light of the reflected intelligence of the Purusha. Out of this *Buddhi*, says the sage of Ilâvrita, rise six creative modifications of the universal substance—the one, the principle of individuality (*Ahankára*), and the five *Tanmâtras*—the subtle *Mahábhûtas*. And the *Tanmátras* give birth to the five forms of gross matter, the five gross *Mahábhûtas* of the Upanishad. Here the principle of Individuality, the *Ahankára* of the Sánkhyas, the *Hiranyagarbha Mahat* of the *Kathopanishad*, are all one and the same principle. Through the active working of this principle there rise out of the eternal *S'ánta A'tma* —the *Buddhi*, the principle of pure existence of the Sânkhyayoga philosophy—the five subtle *Mahábhûtas*, and from them the gross ones.

On the Logoic plane, there is thus no distinction between the subjective and the objective. It is on the lower planes that the distinction becomes apparent. We are constrained to speak of the *Bhûtas*—the subtle and gross, the causes and effects both—as being something distinct from the *Indriyas* and the *Buddhi*. The *Buddhi* is, as we have seen, the real mortal that becomes immortal, and into this *Buddhi* is thrown the image of the real self of man and the universe. Man can only become conscious of this fact in nature when his consciousness is transferred to the higher planes; and when this becomes the case, he is said to have become one with the One Source of the All. On that plane everything merges into unity.

The next *S'ruti* is also to be studied in connection with this.

"The *Aditi*, which comprehends all the Gods, which is born from the "*Prána*, which rises therefrom along with the *Mahábhûtas*, which sits "enshrined in the hollow—this is that."

The *Aditi*, says the Commentator, is so-called because it enjoys sensation. This then is the principle of *Buddhi*. The *Prána*, says the same authority, is that appearance of the Parabrahm, which is called *Hiranyagarbha*. The *Buddhi* that is born of *Mahat* is then what is meant by the *Aditi* born of *Prána*, and this *Buddhi* is spoken of as having been born along with the *Bhûtas*. We have seen what functions the triplicate principle of *Manas* is said to perform, and how the *Buddhi* is responsible for the very existence of this principle.

The secret laid bare by this *S'ruti* is then the following. The principle of lower phenomenal existence—the *Buddhi*, the *Aditi*—rises into being out of the principle of *Mahat*—the *Prána*—the one source of all life. When the lower principles develope into the human constitution, this *Aditi* takes its place in the hollow of the heart—the principle of desire, as we have seen. It is at this point that consciousness having travelled through the lower regions, now centres itself in *Buddhi*.

Thus both the *Aditi*, the child of the *Hiranyagarbha*, and the *Hiranyagarbha*, the child of *Tapas*, are said to rest enshrined in the hollow of the heart. The one actually enjoys the sensations, the other receives them by reason of proximity. It is plain from the above that the Ego sends forth its ray in the shape of the *Buddhi*, to gather the experiences of the phenomenal world. This *Buddhi*, while gaining these experiences, becomes chained by *Avidya*. Thus instead of leading a purely intellectual life, it becomes the slave of pleasure and pain. Alternately, however, it goes back to its original source, the individual phase of the *Hiranyagarbha*—every man's personal god. After a period of rest it comes back to earth to gather fresh experiences and evolve higher powers. But there is one important epithet in the text under examination which has yet to be explained. It is the epithet *Sarvadevatámayi*, consisting of all the gods, as applied to *Aditi*. The Commentator says that *Aditi* is in fact the self of all the gods. The name of *Aditi* no doubt reminds the learned reader of the Puránic legend, which makes *Aditi* the mother of the gods, and *Kásyapa* their father. Professor Max Müller derives the word *Aditi* from a root which means to cut, to define; and explains it to mean—"the visible infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." S'ankaráchárya, as we have seen, derives the word from a root which means to eat, to enjoy. Thus between the two meanings there is a difference as wide as there possibly can be. The explanation of Professor Max Müller is simply imaginary. *Aditi*, in Indian philosophy, does not mean the "visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." This description calls to mind some of the qualities of the Indian

A'kása, certainly not the *Aditi*. Whatever might be the value of the theory, which, making the gods to mean the shining powers of nature—the sun and others—puts them in the lap of space and calls space the mother of the gods, this certainly is not the recognized explanation of the myth under discussion as put forth by the Indian sages. Thus *S'ankara*, while calling *Aditi* the self of all the gods, says that it is the child of *Hiranyagarbha*. As I have shown above, it is the principle of *Buddhi*, the essence of the manifested universe that is given the name of *Aditi* in the *Kathopanishad*. *Aditi* is represented as being both the mother and daughter of *Daksha*. Now *Daksha* is here but a synonym of *Hiranyagarbha*, the principle of Mahat. *Aditi*, the principle of Buddhi, is evidently a child of *Daksha*, and it is plain also that it is through the activity of this principle that the *Hiranyagarbha* manifests itself in the human constitution. Thus the tenth *S'ruti* of the sixth *Valli* of the *Kathopanishad* says :—

"When the five senses together with the *Manas* secede from their acti-"vity, and the *Buddhi* is in action, that state, they say, is the highest."

This highest state positively described is the establishment in the *Buddhi* of the reign of the Higher Self, instead of the principle of desire. The Higher Self, then, as it shows itself in the human constitution, is the child of the *Buddhi*. Either of the two is derived from the substance of the other. *Aditi* is described, in the *Yajurveda*, as the supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu. Now this world, the Manifested Universe, is of the very essence of the *Buddhi*. It is out of this principle that the earth, the sky, the passions, and, in fact, all those forces and substances come forth, which constitute its daily life. And it is this principle which rules them all. There is no doubt that the *Aditi* is the sustainer of the earth, the supporter of the sky, and in short the ruler of this world.

This *Aditi* is the wife of Kâsyapa, according to the *Vishnu Purána*, and of Vishnu, according to the *S'ruti* of the *Yajurveda* given above. Now both these words denote nothing else than the principle of *Hiranyagarbha*. *Aditi* being born of the *Mahat* stands as the matrix of the phenomenal universe, and into her the power of the same creative principle throws the germ of future development. From this point of view, then, *Aditi* becomes the wife of Kâsyapa or Vishnu. The children thus begotton are the gods of the Hindus. The gods are of the very essence of *Aditi*. *Aditi* is the archtype of the phenomenal universe, and she consists of the archtypes of all the genera and species of the physical, astral and passional worlds. These archtypes sustain, generate and nourish phenomenal life; and they are the gods hinted at in the Upanishad. It is this same Logos whose light is the fire which consumes sacrifices, and which enlightens yogis. Thus the eighth *S'ruti* reads :—

"The fire that is located in the two pieces of the sacrificial wood, that "which is made to grow in size like the fœtus by pregnant women (taking "suitable food, &c.) and that which is praised, day by day, by men wide-"awake, and possessed of oblations."

The symbolical fire of the Vedic altar is produced by rubbing two pieces of wood against each other until frictional motion turns into burning heat. Into the fire thus produced is thrown butter and other oblations, which it eventually burns up. The more suitable the materials that are thrown into this fire the more powerful is its flame. The process is likened to the physiological processes of conception and pregnancy. The mysterious energy which lives in the subtle body shows itself in the germ and sperm cells, and gets stronger every day by receiving nourishment from the mother organism. The more suitable the food which the mother eats, the stronger is necessarily the fœtus. This sacrificial fire represents the light of the Logos, which, making its appearance in the *Buddhi*, burns up the passions and thus daily gets stronger and stronger until it shines in its fullest manifestation. This fire is one of the phases of that universal substance which is called Brahm. The meaning is that all the energies of the phenomenal, together with that power of theirs by whose action one form of energy transforms into another, are but so many phases of the light of the Logos; in short, the *Buddhi*. The fire which sends forth this light is of course the *Mahat* of which we here been speaking. It is in fact this *Hiranyagarbha* which is the life of the entire phenomenal universe we are familiar with. The next *S'ruti* makes this point clearer.

"That out of whom the sun rises, and into whom the sun sets—in him "rest all the gods, and none goes beyond him—this is that."

"And the *Prâna*, out of whom the sun rises, and the *Prána* into which "it sets every day, is the resort of all the gods at the time of rest—*Agni* "and others, the external powers and *Vâk*, &c., the gods that serve the soul "(instrumentally)—and it is the Brahm—the self of all; none goes beyond it—"none, that is to say, that have any substance other than the substance "of Brahm."

The *Prána* is, as before, the *Hiranyagarbha*, the principle of *Mahat*. Out of the *Hiranyagarbha* rises the sun, and into the same he sets. The *Buddhi*, the essence of phenomenal existence, consists, as we seen, of the images of the entire phenomenal universe. The suns are but the centres of this phenomenal existence. The individual brain-mind and the principle of objects are both the phases of solar existence, as I have attempted to show in my essay on astrology. The powers that we call gods, have all, as we have seen, their source in the *Hiranyagarbha*, the One Life of the universe. The above discussion shows that phenomenal existence is but a phase of the Universal Life of *Hiranyagarbha*. But this we shall take up next.

Rama Prasad.

(To be continued.)

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

No. 4.

(*Continued from page 53.*)

ALL the gods—powers of the principle of *Buddhi*, and the archetypes of the world of phenomena, are at the time of rest existent, but in the indiscrete principle of *Mahat*. The *Buddhi*—the essence of phenomenal existence—itself is but a phase of *Mahat*. What then is the distinction between the phenomena of *Buddhi* on the external plane, the *Buddhi* itself in man, and the *Hiranyagarbha*, the primal undifferentiated source of *Buddhi* and its phenomena? On this says the *Kathopanishad* :—

> "Whatever is here is there; what is there, the same is in sequence here.
> "Whoever sees as if there were many here, gets from death to death."

The commentary on this runs as follows :—

> "That none might suspect that the changing life, which as found (in "the objects of the universe), from Brahma down to the motionless (gross "matter) looks by reason of various differentiæ as if it were different from "Brahm, is really different from it, (the S'ruti) says:—Whatever is here, "differentiated as cause and effect, and appearing to those who cannot discriminate as if it were possessed of the characteristics of changing, different states, is subjectively the same that is there—the Brahm whose very "nature is absolute consciousness, and who is devoid of all the characteristics of changing, different states. And whatever is there—that which rests "in this subjective state,—the same is here—this that appears as possessed "of the characteristics of name, form, cause and effect. It is none other.
>
> "Such being the case, whoever, being bewildered by ignorance (*avidyâ*) "characterized as it is by the cognition of separateness in the substance "(underlying each) of the characteristics, sees the many in this undifferentiated Brahma, and has the notion that he is distinct from Brahm, and "that the Parabrahm is distinct from him, gets from death to death—viz., is "born and dies again and again. Hence it is not thus that he should look "upon the singleness of *Vijnâna* (the unconditioned consciousness of the "principle of *Mahat*). What a man should be conscious of is the notion "'I am Brahm'—the Brahm that without a break pervades the All, like "*A'kâsa*."*

This means to say that both the object and subject—all the seven principles, are but aspects of the one universal substance known as Parabrahm. This one substance (*vastu*) manifests itself in seven ways. Each of these seven manifestations has a constituent vibratory motion of its own, and it is so ordered that the vibratory motion of the one being higher than that of the other, a scale of gradation is established among the seven principles. The higher rules the lower, and becomes in the economy of nature the *immediate* cause of its manifestation and sustentation.

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* The soniferous, etherial form of gross matter—the tatwa underlying the all-pervading, visible space.

It turns out thus that the principle of *Buddhi*, the essence of phenomenal existence, and the mortal that has to become the immortal, while being but an aspect of the One Substance, is nothing but a putting forth, as it were, of the indiscrete principle of *Mahat*. A cloud is made up of innumerable drops of water. You cannot however in a cloud distinguish one drop from another. As soon however as the cloud begins to turn into rain, the drops begin to separate. Each of them has now a distinct individuality, and yet each individual rain drop is but an aspect of the whole. Similar is the relation between the *Mahat* and the *Buddhi*. While the former is the cloud, the latter is the rain. And each individual *Buddhi* is a rain-drop. Each individual *Buddhi*—each man—is therefore an aspect and a child of the principle of *Mahat*. And the principle of *Mahat* himself, sometimes called Brahmâ and Iswara, is but an aspect of the One Substance. When we contemplate the constitution of man in this light, we see that for each individual *Buddhi*, the true self, the real man is the same one principle of *Mahat*. In that state the many merge into the One. Hence the true self of all men is One.

Then comes the question of looking upon this phenomenal universe—the principle of *Buddhi*—as a totality of distinct subjects and objects. It is evident that when consciousness is centred in the principle of *Buddhi*, the notion of separateness must be its ruling phenomenon. For, as we have seen, separateness is of the very nature of the principle of *Buddhi*. In the principle of *Mahat* the "I" is but One. In the *Buddhi* it becomes more than one. The "I am" of the *Mahat* becomes the "I am I" of the *Buddhi*. The qualification of the second "I" becomes possible only when there are more similar principles than one to be contradistinguished from one another.

When however consciousness is centred in the principle of *Mahat*, when from the region of the "I am I" it passes into the kingdom of the "I am," the idea of unity becomes the ruling passion of the mind.

Separateness engenders selfishness, and unity altruism. The text of the Upanishad under discussion lays down altruism as the aim and object of human life; and so it really is, inasmuch as the merging of the *Buddhi* into the *Mahat* or, in other words, the transference of human consciousness to that principle, means the securing for man of freedom from all the miseries of life, and the possession of the highest knowledge and power and love.

Whoever is conscious of there being separation in this phenomenal universe, of one man being in reality different from others, of the passions and their external causes being really different from themselves, and being therefore objects that might, and in fact must, be run after if they are to be obtained,—whoever has such an idea to rule his consciousness is again and again born. Why? Because evidently it is only in this state that there is a possibility of sympathy between the human being and the world of phenomena. When the notion of separateness in your mind rules you, sympathy inevitably draws you towards the world where separateness is the very breath of life. When however your consciousness is transferred to the one source of the many, when the ruling passion of your constitution becomes the notion that you are one with the One Life of the universe, then you can alone live in unity with the principle of *Mahat*, and the world without loses all its power over you. You recover your lost heritage in the kingdom of heaven, and are no longer compelled *nolens volens* to run after the phenomena of *Manas*.

Selfishness then is at the bottom of all the miseries of human life. Wherever selfishness rules, whether it be in an individual or in a nation, that individual or that nation is most assuredly putting an insurmountable obstacle between itself and final beatitude. The first step of initiation into the higher life is altruism, and this is the sole indication of the bend of human life towards spirituality. But to return to our commentary. S'ankara evidently draws a sharp line between the lives of man and the universe. The one is the constantly changing life of phenomena, the continuous influx and efflux of causes and effects. This is the life which the principle of *Buddhi* leads in connection with the principles of the *Manas*, the *Arthas* and the *Indriyas*.

Behind this is the permanent, unchanging life of *Mahat*, the principle which lies at the root of the phenomenal world. In the phenomenal world there obtains a distinction between the knower and the known, and these again are cognized as existing separately from knowledge. In the world of *Mahat* however there is no such distinction. All the three merge into the one apparent consciousness, as independent of, though the necessary source of the notions of the knower, the known, and the act of knowledge. It is out of this *Mahat*, says the Commentator, that the three in the sequence of evolution come. Hence the names and forms,—the various and varying appearance of *Buddhi*—are all impermanent, and in this sense unreal. If it were not for the differentiating attributes of time and space, they would look what they are—the One. Hence, according to this great philosopher, must the attempt of man be to realize the great truth which lies hidden in nature—"*I am Brahm*." It means of course that the real man is the *Mahat-avyakta-purusha*. The realization must be a true, earnest and active realization, not a parrot-like assertion to be made an excuse for a thousand instances of infamous conduct.

Well, the description thus given of the *Mahat* and the *Buddhi* is of the highest practical and theoretical importance. It is however one link only of the chain. The entire chain of this description is completed by the next two *S'rutis*. They run thus:—

"By the *Manas* alone is known (and is to be known) that nothing here
"is manifold; whoever sees here, as it were, the many, goes from death to
"death." (11. 4.)

"The soul (*Purusha*) of the measure of a thumb is seated in the
"middle subject. (*A'tma*), this lord of all that was and all that is to
"be, turns not away from it in hate." (12. 4.)

The commentary on these texts runs as follows:—

(11. 4.) "Prior to attaining to the consciousness of unity, it is only by the
"*Manas* purified by teachers and experience, that the unity of Brahm is
"reached. When (the consciousness) is reached that there exists but the
"Brahm and nothing besides, then the *avidyâ* which generates and maintains
"the notion of separateness, vanishes, and thus in this, the Brahmic (state),
"there is nothing separate—no, not even an atom. As to him however who
"does not give up the notion caused by the darkness of *avidyâ* and who sees as
"if there were the many in this Brahmic state, he surely goes from death to
"death—yes, if there be permitted even the slightest external appearance
"of separateness."

(12. 4.) "Then again does he describe the same Brahm which is the sub-
"ject here. 'Of the measure of a thumb'. The lotos of the heart is of the
"dimensions of a thumb; being qualified by the internal organ' which mani-
"fest itself through its hollow, (the *Purusha* is spoken of as being of the
"measure of a thumb); just like space as it is in a piece of bamboo of the
"dimensions of a thumb. The *Purusha* is so called because every thing is
"full of it. Knowing this that sits in the middle subject—the (middle) body
"—to be the lord of whatever has been and whatever is to be, he turns not
"away from it in hate."

The notion then of the unity of the universe is to be arrived at only through the *Manas*. The *Manas* of the *Kathopanishad* is, as we have seen in a former paper, a plane of subtle matter, which of its own constitution takes in all the motions of the external body that come to it from the plane of objects, and out of which constantly evolve other forms in external matter. This is the brain mind proper, devoid of will and self-consciousness. The will is the function of the higher principle of *Buddhi*, and self-consciousness is the characteristic of the still higher plane of *Mahat*. This however by the by. We have here to do chiefly with the *Manas*. The *Manas* receives the impressions of the world without through the plane of objects. Hence one of its powers is external perception. Another of the basic powers of *Manas* is the composition of these percepts, which means the creation of newer and newer concepts. This is the power of imagination in its widest sense.

Its third basic power is to re-imprint these new forms upon the plane of objects, and thus cause the appearance on the gross plane of improved types of creation.

It is this machine of three-fold function that is placed in contact with the external world. From the very nature of its constitution we see that the mind with every manifestation of its power becomes capable of more and more improved action. The gross body and the principle of objects becoming more and more improved, lay bare higher and higher mysteries of the world without. The mind is thus supplied with better material for its new creations, which are therefore necessarily more improved. Thus inevitably is there an evolution of higher and higher capacity. The knowledge and the powers which are thus being by experience acquired, are an edifice gradually raised upon the three basic powers we have enumerated. The process of this experiential acquirement is called technically *adhyâropa* in the Vedânta philosophy.

We are here treading upon very delicate ground. It is of the highest importance to understand the proper meaning of the word *adhyâropa.* It consists in the process of the external impressions, and the consequent manifestations of power taking root in the mind, and thus for the time being marking off the intermediate stages of evolution. This mental evolution begins of course theoretically with no acquirement and ends in infinite knowledge and power. It will be evident to the reader on but little reflection, that, as soon as the infinity of knowledge and power is reached, the process of *adhyâropa* must naturally cease to exist. Because then there remains no further necessity of experience. The process of *adhyâropa* is then only possible as long as there is limited knowledge and limited power. The cessation of this process is technically called *apavâda.* In the process of mental evolution both these processes are being carried on simultaneously. For with every single manifestation of *adhyâropa*, there is an addition of knowledge and power, and thus so far an approach to the infinite.

It is evident from the above that as long as there is necessity of further experience in the mind, there can only be a consciousness of the separateness of the knower, the known, and the act of knowledge. And as we go deeper into the analysis of the mind, we see that limited knowledge and power are necessarily at the root of the notion of the separate and independent existence of each of the powers of cognition, emotion, will and desire. We see also that our emotional and passional nature is the necessary product of *avidyâ*, finite knowledge and power, for these are all of them given birth to by the habituation of the mind to various percepts and concepts.

When there remains no necessity of further experience, when omniscience is reached, then is seen the unity of all nature. It is then that the consciousness of man is centred in the *Mahat*, and it is then that his life becomes the source of ever increasing happiness to all humanity. But what for himself? He becomes his own master, and passes out of the power of necessity. As long as the *Manas* is not perfected there remains the necessity of further experience, and for obtaining this experience, the human monad must pass from death to death. When the consciousness of unity is awakened, there remains no further necessity of experience, and therefore no necessity of dying again and again.

All these considerations tend to show that the real man—the principle of *Mahat*—is all-pervading—one for all. The question then naturally arises, how is the real man related to the lower self, the plane of separateness and selfishness? What sort of a connection does there exist between the all and the individual, the infinite and the finite. The *Purusha*—the all-pervading as it radically implies—is enshrined in the *Buddhi*—the middle *A'tma* as the Upanishad has it, and which the commentator explains by the word *S'arîra*—a body. The *Buddhi* is evidently called the middle *A'tma* because there are three principles above and three below it. This *Purusha* the Upanishad describes as the lord, the real owner of all that has been and all that is to be. What else can this mean but the past and future experiences of the human monad. The commentary explains sufficiently well the reason why this all-pervading *Purusha* is said to be of the dimensions of a thumb.

(*To be continued*).

RAMA PRASAD.

IGNORANT PERSECUTIONS.

MORE than six centuries ago at the village of Apegaum, near Paithan, there lived a Brahmin boy named Vithal, who in early life became proficient in the Vedas and other Shâstras, in Sanskrit grammar and poetry. He showed, however, no inclination for leading a literary life, but only felt happy in religious devotions, and after great difficulty, having obtained permission from his parents, he set out on a pilgrimage to the various Hindu shrines.

Reaching Alundi one morning, he bathed and sat at the river-steps in contemplation, when Sidopant, an opulent resident of the place, came there, who, seeing the intelligence beaming on the face of the boy, invited him to dine and put up at his place. Sidopant had a fair and clever daughter named Rakhmabai, and in a very short time a marriage was arranged between the young Vithal and the handsome Rakhmabai. Tradition would have it that the God Pandharinath appeared in the dreams both of Sidopant and Vithal and suggested the alliance, telling the latter that he would have three sons and a daughter by the marriage.

However that may be, the nuptials were soon celebrated with great pomp. Vithal thereafter went on a pilgrimage to Rameshwar, and returning thence, went, with his wife and father-in-law, to his parents where he asked forgiveness of them, for not informing them beforehand of his marriage and was soon reconciled to his family. His parents, however, lived only a short time longer, and after their death he went at the request of Sidopant to live at Alundi.

Being all along a student of the *Bhaktimarga* he went on constant pilgrimages to Pandharpoor. Twelve years thus rolled away and, finding he had no issue, the thought of becoming a *Sanyasi* (religious ascetic) took intense possession of his mind. For days together, every night, he went on expressing his intention to his wife who, however, gave him no reply. One night she being sleepy muttered something like a half assent, and taking advantage of it he started early in the morning, determined to leave his wife and home for ever.

He did not halt long at any place, but went straight to Benares where he became the favourite pupil of Shripadswami, a famous guru, and took the name of Chaitanyaswami.

The virtuous Rakhmabai, hearing of this, commenced to pass her time in religious contemplation and regularly made her daily peregrinations round the sacred As'watha tree. One day, as she was making

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

(*Continued from page* 81.)

THE *purusha*—the man—then is "measurable by the thumb." This is but metaphorical language. The human heart is the centre of life, and it has more or less the measure of a thumb. As the blood running from this centre carries to the entire system the life which keeps every organ properly working, it is but fair to lay down that the powers of *manas*, &c., have their ultimate origin in the heart. And according to the Vedántins, it is not only the blood that runs from the centre of the heart. That is but of secondary importance. The real heart is that from which run alternately the solar and lunar currents of life, which make up the sum-total of human physiological existence. Therefore does the learned commentator of the Upanishads treat of the internal organ as located in the heart—the centre of life. The size of the internal organ is determined by the size of the place of its manifestation; and in connection therewith, the *purusha*, the subjective knower of the phenomena of the internal organ and the internal organ itself, is spoken of as having a size, though in point of fact, the *purusha* has nothing of finitude about it. It is only as connected with the internal organ that the infinite appears as finite. The finite changes, not so the infinite *purusha*. The *purusha* is compared to a smokeless light, because it is, as it were, light itself, and ever present as such. Smoke is produced only when light is made to appear in any substance in which it is not already present. It is then ever existent as such. It does not change in itself. So says the Upanishad :—

"The *purusha* of the measure of a thumb is, as it were, a smokeless light; "this lord of the past and the future is the same to-day as it will be to-morrow. "This is that." iv. Valli, 13.

The commentary on the above runs thus :—

"Moreover, the *purusha* of the measure of a thumb is, as it were, a "smokeless light. It is called smokeless on account of its being but light in "itself. And he, the lord of the past and the future, who is thus traced in "the heart by the Yogis, is eternal, independent (of the phenomena of the "lower self), present in living beings to-day, *i. e.*, now; and to be present "to-morrow too. None other equal to him is there that will be born."

"By the text which he thus utters, is repudiated the theory, which was "introduced by the words, 'some say it does not exist,' even though it be "arrived at syllogistically; and also the theory of momentary destruction."

The third question which Nâchiketa put to Death, referred to the mortality or immortality of man. Some say that man lives after death, others say that he does not. What is the truth of the matter? If the conclusion were derived from the ordinary experiences of the physical world, it would be perfectly logical to hold that man ceased to exist with the death of the physical body The teachings of the Kathopanishad however count the death of the physical body for naught. It propounds a view of the human constitution, which would necessitate more deaths than one, if man were to be annihilated by death. But death himself advances no such claim. His teachings are that the real man never dies. It is the same to-day as it will be to-morrow. If this is the case it is evident that the real man lives on through death. The opposite theory stands repudiated.

This theory of annihilation with death is refined into another phase. Everything changes with every moment of time. That which existed the last moment has ceased to exist now. The same theory extended to the subjective principle in man would make it the constant subject of change, which is death. The text denies this theory as well. The same to-day as it will be to-morrow. The real man is in fact eternal. The phenomena change, the underlying substance remains the same, inasmuch as it underlies the act of appearance itself. The Upanishad describes him as the lord of the past and the present. The real man revels in infinity. Time is from him, not he of time. All those changes, of which time is the mental complement, are for him, not of him. He is their lord, not their subject. But then why does he identify himself with the fleeting shadows of the phenomenal world? The Upanishad says:—

"As rain which falls from an inaccessible height runs down lowly hills "in separate streams; so whoever sees the laws of the world as distinct, runs "in consequence down the same distinct manifestations." iv, 14.

And the commentary on this runs as follows:—

"Again does he give an illustration to show the (rationale) of separate "existence.

"As rain falling on inaccessible] places—heights where none can reach, "—runs down hills in the lowly places, *i.e.*, disappears into distinct channels; "so, whoever sees the laws (of phenomenal life) as distinct from the *âtma, i.e.,* "sees it as separate for everybody—runs down the same distinct channels of "corporeal separation—*i.e.*, again and again gets but a distinct body."

On the contrary,

"As pure water, falling into pure water, takes the same appearance, so "also, O Goutama, the *átma* of the knowing thinker." iv Valli, 15.

The commentary on the above:—

"How is it possible that the thinker who is given to meditation; who "sees, *i. e.*, knows clearly—that the *átma* is not dual, and is but one as pure "self-consciousness, whose knowledge of separation caused as it is by con- "nection (with phenomena), is destroyed; (how is it possible that such a "thinker) should be but the *átma* as it is in itself? This is illustrated. As "water, pure, *i. e.*, not turbid, falls into pure water, and becomes one with it "in nature, and does not look distinct; so also the *átma, i. e.*, in a similar "manner, O Goutama, becomes one (with the universal *átma*), the *tma* of "the thinker who is conscious of the oneness of self. Thus the meaning is "that the consciousness of distinction established by bad logic, and the false "knowledge of him who denies the existence itself, should be given up; and "those whose vanity is gone, should only respect the teaching of the one- "ness of the *âtma* as taught by the Vedas, which are greater well-wishers "even than a thousand fathers and mothers."

These two *S'rutis* teach nothing new. They are meant simply as illustrations of the principle laid down before. The pure self-consciousness—*vijnána*—is the pure principle of egoity—the *mahat* of the Upanishad under examination. It shows itself forth as the "I am" of the human constitution. The phenomena of the "I see," "I hear," &c., and "I think" and "I am seen," that is, the phenomena of sensation, mentality and objectivity, are all putting forth of the single phenomenon "I am." From another point of view we might say, that the subjective, objective and instrumental phenomena of the human mind have all their ultimate origin in the pure principle of self-consciousness. The human consciousness centred in the mind, and not capable of soaring higher, cognizes these threefold manifestations as distinct from each other in nature. Whereas, the fact is that they are all one at bottom. The three are but appearances of the one. As waves rise out of the ocean, so do these three classes of phenomena rise out of *vijnána.* Rain water is but one in the clouds; it falls on a mountain and flows into distinct streams. It falls into an ocean; it remains one with the one. It is only conditions that cause different appearances.

If therefore the "I am"—the principle of pure egoity,—runs along the lines of its different appearances, that is, mentality, sensation and objectivity, it shines into each as distinct from the other. If however, on the other hand, it remains concentered in itself, it is everywhere the same one principle which underlies and vivifies all. Looking upon manifestations from the height of *mahat*, unity is everywhere perceived even in multiplicity, because, then, every mental act has the ocean of unity for its object.

During evolution, the real man,—the principle of *mahat*,—runs along different lines of manifestation. When involution begins, it begins to turn upon itself. Having passed through the entire circle of phenomena it becomes concentered in itself and does not come back again.

This finishes the fourth *Valli*—the first of the second chapter. The fifth expatiates upon the same subject from another point of view.

"The city of the unborn, unchanging consciousness has eleven outlets. "Turning towards him there is no more sorrow; and the one free from "sorrow is released. This is that." v. Valli, 1.

The commentary runs thus:—

"This is begun for establishing the truth about Brahm from another "point of view, inasmuch as Brahm is difficult to know.

"The city is the city-like habitation, the body so appears as it is "furnished with more appurtenances than one, like a city, such as door-keepers "and governors, &c. The city with all its appurtenances, appearing as one "whole made of many parts, is seen as existing for an independent lord. "Similarly is it proper that this body appearing as one whole, made by "many things put together, should, by the analogy of a city, be taken as "meant for an independent lord who would stand for a king in the city.

"And this city known as the body has eleven outlets. Its eleven outlets "are—seven in the head; three, including the navel and the lower ones; and "one in the skull. It is on account of them that it is a city of eleven "outlets.

"Whose? Of the unborn—the *âtma*, which is devoid of the changes of birth, "&c., and stands in the place of a king, with characteristics quite distinct from "those of a city. (Also) of him of unchanging consciousness. He whose con-"sciousness is unchanging is that, whose mental consciousness changes not, "*i. e.*, is not broken, and shines like the sun in its eternal singleness of "appearance. It is the consciousness of such a Brahm standing in the place "of a king.

"Turning towards, *i.e.*, contemplating, the high lord, whose city is this "(body)—for turning towards him means knowing him well, and then con-"templating him, one becomes free of all desires, and believing him to be "equally present in all living beings, has no more sorrow. Because knowing "him there remains no fear, and hence no occasion for sorrow. Why? Be-"cause even here does he become free from the bonds of *karma* caused by "*avidyâ*. And when thus free he is released, that is, never again takes a "body."

From this I shall take up the subject in my next article.

RAMA PRASAD.

(*To be continued.*)

TRUE WELSH GHOST-STORIES.

No. I.

As far back as the writer's memory goes he has been the willing victim of ghost-stories,—not goody-goody fairy-tales, but blood-curdling anecdotes of the Welsh variety. As a relator of hobgoblin fiendishness, the old-school Welshman stands preëminent. No guest was thought to be hospitably entertained unless filled to over-flowing, just before bed-time, with a *résumé* of all those stories emanating from picturesque Wales within the memory of man, calculated to make one's knees knock together when retiring in the dark. Perhaps the man of extra y's, l's and d's would inform his guest in an unsophisticated way that very few persons had been found brave enough to stay the second night—because of strange, unaccountable noises and the like, in the identical bed-chamber alloted him. This in many cases would bring the situation home.

The fear of ridicule nowadays closes the mouths of nearly every one who could tell of forced interviews with the hilarious phantom in the dread hours of night: for it is not considered masculine for a man to believe in such "old woman's tales". Nevertheless, when little bright-eyed "chatterboxes" persist in making a step-ladder of "uncle" and clamor for the superhuman, he may be persuaded to confide his own cherished experiences to the vivacious phonographs—though only in a jocose way, that it may be considered but an impromptu yarn by older and more skeptical ears. If the "child is father to the man", then we with those of the Buddhists. In regard to structure the temple of Jagannath at Puri bears close resemblance with the temple of Buddha at Gya.

NAKUR CHANDRA BISWAS.

WISDOM OF THE UPANISHADS.

MAN HERE, AND HEREAFTER.

(*Continued from page* 230.)

I SHALL now comment upon the translation with which the last article closed. This *Shruti* introduces two important elements of man—the mortal and the immortal. Some say that nothing remains of this man after death. Not so, says the Upanishad. The man that appears to be destroyed by death is but a habitation. The real man, the lord of this habitation, is the immortal spirit, the unborn, unchanging Consciousness. Just as in a city there are door-keepers and Governors, &c., so there are similar functionaries in the city-like habitation known as the human body. The gross body represents the outer wall of the town. This town has eleven gateways, with, of course, a door-keeper stationed at each inlet or outlet. The door-keepers of the body are the various powers, which are located at each of the portals enumerated. The door-keepers of the eyes let in colours; those of the ears let in sounds, and so on; every one of these doors is meant for the entrance or exit of something into or out of the body. Being let into the house by the various door-keepers, all these visitors tell their tales to the page who attends upon the Governor, and it is only through him that they are introduced into his presence. In this allegory, the gross body is the habitation, the powers of the plane of objects are the door-keepers at the various portals; the *manas* is the page, and the *buddhi* the Governor. The Governor, the page, the door-keepers, all of them are necessary in the economy of the human constitution. Each performs his functions in the preservation of the working order in the human body. But, why does all this work go on? Why do these functionaries join in the administration? It is all for the sake of the King, and that King is the immortal spirit, the unborn, unchanging Consciousness.

Why should the phenomena which we have recognised as the *buddhi*, the *manas*, the *arthas* and the *indriya* join together to maintain the body? They must all have a nucleus round which they gather to appear as the body. That nucleus is the unborn, unchanging Consciousness. It is for the purpose of a soul,—a something other than the phenomenal world—that the phenomenal world takes various forms. The body, by contrast, is both born and changing. The body is but a tenement, a habitation in which all are the servants of the King, the *purusha-avyakta-mahat*.

This, as the Commentary says, is the *Iswara*, the lord-god in his cosmic aspect, and the personal god of every individual man, and, in fact, the real man in every case. It is this personal god—this true man—who is the real creator of every man: the lower self, as it is called, the *buddhi-manas-artha-indriya*. The only salvation of the lower self lies in its identifying itself with the higher, the god in man—or we might as well say the god-man.

When the *buddhi* learns to identify itself with the god-in-man, there is no sorrow left for it. Why? Because there remains nothing for the *buddhi* to sorrow about. When consciousness becomes centred in the *mahat*, it becomes impossible for the then man to look upon anything as separate from himself. The mind never has occasion to feel the want of anything, because then it is conscious of itself being the actual source of everything, as indeed it is.

When released from all sorrow, it is spoken of as being free. It is restored to its own true state of perfect freedom, which is a necessary index of omnipotence and omniscience.

This is the answer of Yama to Nachiketa. Death is but a change, a passing again and again into the grasp of Yama. It is not destruction. The real man never dies. The business in life of man consists in the identification of the *buddhi* with the *mahat*. This being accomplished, then the man has no longer to pass through the gates of death. He has passed them once for all. He is for ever free.

I have said that man is released from sorrow, because he becomes conscious of being himself the actual source of everything. And this the next *Shruti* lays down in continuation of the former. Not only, it says, is the *mahat* the soul of man, but the soul of all phenomenal creation. Thus we have:—

> "It is the mover that lives in the bright sky; it is the dweller that
> "fills space; it is the caller that is present on the altar; it is the unexpect-
> "ed (comer) that lives in the habitation; in lives, in men, in gods, in truth,
> "in the sky; it is born in water, in earth; it comes forth as sacrifice (yajna);
> "it comes out of the mountains; it is the unchanging, the greatest.
>
> "And that subject (A'tmá) is not manifested in one habitation only—that
> "of the body; it is manifested in all habitations. How? The mover (*hansa*)
> "is so called, because it moves (from the root *han* to move); he who lives in
> "the bright sky is the divine sun. The dweller (*vasu*) is so called because
> "it lives in all in the shape of air. It is spoken of as living in space. The
> "caller (*hota*) is the fire, because the *Shruti* speaks of the *hota* (caller) being
> "fire. It lives on the altar, that is the earth, because (the earth) is so
> "spoken of in such texts as the following:—
>
> "'This altar is the other end of the earth.'
>
> "The unexpected comer (*atithi*) is the *sama* (water), the sacred sacri-
> "ficial water which lives in its habitation—the jar. Or, the unexpected comer
> "might be the Brahm in the shape of the guest, who resorts to householders.
> "......Notwithstanding that he is the *átmá* of all, he is in his own nature
> "the one law, the unchanging truth. He is the greatest, because he is the
> "cause of all.
>
> "Although the *mantra* speaks of the sun only, there is no contradiction
> "in understanding it as explaining the nature of Brahm, because the sun

“also has been accepted as being the *átmá*. Anyhow the atma of the uni-
“verse is but one; there is no variety of *átmás*. This is the meaning of the
“*Mantra.*”

This text, as the Commentary says, refers originally to the sun. A Vedic *Shruti* says :—

“The sun is the *átmá* of all that moves and moves not.”

The word *átmá* here means, of course, the subjective life. I have explained in many places how the sun is the source of all the phenomena of life on this earth. The astral body is the representative of the sun in the human constitution. All the phenomena of physical life which have been specified in the text—and they are both inorganic and organic —owe their existence as such to the sun.

Taking the same analogy, the text is applied in the Upanishad to the Logos, the ultimate source of all phenomenal life. The principle of egoity is the source of all phenomenal life—it runs evidently through sensation, mentality, and objectivity. It is the cause of all, the life of all, and although it vivifies all, and thus, if looked up to from below, would appear as distinct for every individual organism, it is really but one on its own plane. The *átmá* of the entire universe is but one, just as the one sun is the *átmá* of all planetary organisms.

There could be no more pronounced assertion not only of the universal brotherhood of Humanity, but of the absolute unity of the whole of nature.

The next *Shruti* continues the same idea.

“Upwards does it raise the *prána,* and throws *apána* the other way; all the gods worship the worshipful that sits in the middle.” 3. II.

The Commentary runs as follows :—

“The sign is now described for the purpose of explaining the nature of
“the *átmá* (subject.)

“‘Upwards’ from the chest does it raise—carries above—the *prána,*
“the air upon which the force of *prána* acts. Similarly does it throw *apána*
“the other way—downwards. ‘*He who*’—these words,—are understood here
“as completing the sentence. He who sits in the middle—the *ákása* of the
“lotus of the heart—the worshipful, revered one, whose self-consciousness
“manifests itself in the *buddhi.* All the gods—the vision and other similar
“powers—worship by offering presents in the shape of the cognitions of
“colour, &c., as do subjects to their kings. The meaning is that they cease
“not from their actions which are meant for him.

“The meaning of the sentence is that he for whom the vital forces and
“organs function is proved to be distinct.”

The next *Shruti* completes the idea.

“When the embodied one that lives in the body falls off—when it is separated from the body, what does there remain? This is that.” 4. V.

The Commentary is as follows :—

“And when this *átmá* that lives in the body—this embodied one—this
“possessor of the body falls off,—goes away, is separated from the body—
“(this explains the meaning of falling off), what then does there remain in
“this group of *prána, &c.* Nothing remains in this body, just as no inhabit-
“ant remains in a city where no ruler remains.

“The *átmá* in whose absence all this group of causes and effects loses
“force and dies—disappears—is proved to be another.”

The next *Shruti* also might be studied with advantage in this connection.

Says the commentary in introducing the text :—

“It might be opined that the mortals live by *prána* and *apána* only, and
“that therefore this (*the body*) is destroyed simply by the separation of *prána*
“and *apána*, and not by the separation of a distinct *átmá*.

Therefore, (is it said) :—

“No mortal lives by *prána*, nor by *apána*; all live by another, in whom
“both these have their support.” 5. V.

The Commentary explains :—

“And, neither by *prána*, nor by *apána*, nor by eye, &c., does any
“mortal—an embodied human being—live. No one lives in this way.
“They cannot be the (final) cause of life, because they fulfil another's
“purposes, inasmuch as they perform (a distinct) function by many
“coming together. It has never been seen that things which have come
“together should stand as a group, without being kept together by another
“besides themselves, and simply for their own purposes. As is the case
“with houses, &c., in the external world, so it would be proper that it
“should be in regard to *prána, &c.*, coming together. Therefore all live—carry
“life—by another than the grouping *prána, &c.*, keeping them together

“The purport is that the *átmá* separate from the group, and in whom
“take their support the *prána* and the *apána* as they are grouped, together
“with the eye, &c., and for whom, being out of the group, the *prána* and the
“*apána, &c.*, being grouped together, perform all functions, is proved to be
other than they.”

The teaching in brief is as follows. Man is a septenary being.

Purusha	1	Immortal.
Avyakta	2	
Mahat	3	
Buddhi	4	Mortal.
Manas	5	
Artha	6	
Indriya	7	

The *Purusha* is the highest *átmá*; the others besides the lowest are all *átmás* relatively. Man's present experience consists, the whole of it, in the changes of the lower tetrad. The lower tetrad has its origin in the upper triad. This, therefore, is the real *A'tmá* of the changing universe which, in its microcosmic aspect, forms the lower man. This is the nucleus round which all changes take place. Whatever change take place in the lower tetrad, hinges upon this nucleus. The coming together of *prána, apána,* sensation, passion, &c., for the purpose of appearing as the lower man must, from its very nature, depend upon the centre of *Mahat.* All those changes of state in the lower forms of matter, which put forth organized human life, must have their origin in the nucleus of all life. Hence it is said that no mortal lives by the phenomena of life which are called by the various names of *prána, &c.* All life hinges upon *Mahat,* the nucleus of all phenomenal putting forth.

The *purusha* of the above classification is the unknown substance which is the basis of all the darkness, which is the source of all light. The *Avyakta* is the first putting forth of this substance. The *Purusha-avyakta* is the Sat—the Beness—the "*am*," of human consciousness. The *Mahat* is another phenomenon of the "*am*" the colour of egoity, which is but the index of individuality. The *Purusha Avyakta-mahat* is the 'I am' of the human constitution. In other words it is existence on the point of individualization, or differentiation. The differentiated phenomena consist in mentality, sensation, passion, and the objectivity which causes sensation. All our experience consists in the action and interaction of sensation, mentality and objectivity. The gross universe is but a putting forth of this action and interaction, or to use the terminology of Shankara, of *prána,* &c., coming together. The consciousness of mentality, sensation and objectivity in man always takes the form—

I see a colour, I hear a sound, I compare this, I judge that, and so forth. All these pre-suppose the existence of the "*I am*". It is impossible for them to exist without that. The "*I am*" is therefore necessary for the lower tetrad, which groups together the phenomena of sensation, mentality and objectivity. The "*I am*" is in fact the nucleus of all these phenomena. The latter being upon the former. The "*I am*" being the common elements of all phenomena remains, as it must remain, unchanged; while all its phenomena act and re-act upon one another. Hence the *prána* and *apána,* and the eye, &c., are not, cannot be responsible for all the *Skandhas* coming together. It is another —the '*I am*'—that brings all these together.

RAMA PRASAD.

Reviews.

OUR MAGAZINES.

Lucifer.—The "Watch Tower" signals the outgoing of some well-known Theosophists to foreign parts; and among other items of interest, reviews the historical position of the Society of Jesus, concluding with the well-advised comment upon this Order that, "as an engine for imposing spiritual tyranny it has no rival, and it is willing to be in name the Servant of Servants if it can thereby wield a power greater than that of Kings." Bro. G. R. S. Mead concludes his excellent essay on Simon Magus, which has already appeared in book-form. *Lucifer* may well congratulate itself in having produced an essay which has won the Subba Row Gold Medal. "A Hindu Play," as witnessed and recorded by Bro. S. V. Edge must be of started after his intangible guide into the depths of the woods. Even after his footfalls had died away they lingered, awed and fascinated, conversing in whispers as to what would be the denoument of such an unheard-of procedure. They speculated as to whether he would find his way to the seaport, there to take passage prosaically, or go the entire distance, as the spook suggested, by that unsubstantial process known to Aladdin. As they huddled together, imagination played strange deceits. Departing day cast grotesque shades among the trees, conjuring up strange goblinish forms that flitted hither and thither like unclean birds of night, filling the group with dumpish awe and wonder. The air seemed impregnated with ghostliness, for half-audible whispers were wafted from swaying trees. It was well they lingered, fearing they knew not what, for soon a low, unearthly sound which gave them a start of terror, came from out the darkness. It was very faint, but fright had whet their hearing. Bye-and-bye the sound was repeated, and presently they recognized in it a human wail of distress. With faltering step they moved forward, keeping within each other's touch, till they approached a tree, away up in which they descried by the flickering glare of their lantern, a dangling object. It proved to be the luckless miner, suspended over a limb, his head hanging limp on one side and his legs on the other. He was dabbled over with blood, almost dead, and utterly unable to give an account of what had happened. Life hung on a thread for a long time, and, finally, when he did recover, he lacked all buoyancy of spirits. He led a languid, melancholy life for a few years, and then pined away.

NEW YORK CITY. JOHN M. PRYSE, F.T.S.

(To be Continued.)

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

Continued from Page 308.

WE see then that the '*I am*'—the principle of *Mahat*—is the constant factor of all those actions and interactions of sensation, objectivity and mentality which constitute the sum-total of human experience. We have now to see if it is possible for the principle of *Mahat* to live separately from its phenomena. In other words, is it that the chemical atoms exist eternally, and that our conception of abstract existence is merely an intellectual phenomenon? Or, is it that the substance which we call the root of matter can also exist in a state in which the atomic attributes themselves exist in a state of latency? Now, we see that the atoms of chemistry differ from each other only in the possession to a greater or lesser degree of the same attributes. In fact deeper analysis shows that it is but one substance existing in different states of motion. Every atom, as also every class of atoms, has at least one attribute common to all others. It is the possession of that substantiality which is the necessary basis of all attributes. In truth substantiality itself is an attribute, and it is only a question of a generic attribute differentiating into many specific ones. Substantiality is the highest generic quality, and all other atomic attributes are but so many ways of substantial existence.

As evolution tends from the one to the many—a truth expressed in the celebrated dictum of the Vedânta philosophy "I am one, let me be many," so per contra involution tends from the many to the one. This means to say that in resolving back the many into its elements, we cannot logically stop except at one. Thus, there must necessarily be but one attribute at the root of all others. When noumenon matter begins to put itself forth into phenomenon, it must follow the ordinary rule of evolution. It must become many from one. Thus uniformity demands that the first phenomenon should be pure phenomenal substantiality—the one root of the many. The generic differentiation must, in evolution, invariably precede the specific ones.

Positing thus the existence of phenomenal substantiality, we must give it another colour before we can conceive of it as being the immediate source of individualized existence, such as we find all phenomenal existence to be. The next step in evolution, that is to say, must be an active tendency towards differentiation. This tendency evidently is enough to cause this state to be distinguished from the former, which is comparatively colourless. Both these states put together constitute individual existence, or rather individualizing existence.

It is this state then whose existence is inevitable before the substance can be expected to put forth those various and varying attributes, which appear as numerous atoms and classes of atoms in the states of mentality, objectivity and sensation. This state, as we have seen, has been called *mahat* in the Kathopanishad.

These considerations show that it is possible for the principle of *mahat* to live separately from its future manifestations. It may live simultaneously with them or it may not. Before proceeding further, I would remark that this principle of *mahat* is not only the immediate source of matter and motion, as the above remarks might tend to show, but it is as well the source of consciousness. Even if we begin our creation with atoms, and say that consciousness is but a product of the atoms arranging themselves in a certain way, we must suppose that the capacity to produce this phenomenon exists in them. The whole question would then be reduced to this, that consciousness exists in atoms in a latent state, for who can deny the world-old dictum of common sense, that nothing can come out of nothing? Taking it then to be a fact that consciousness, as we know it in man, exists in a latent state in the atoms of matter, which go to make up the human body, we find it necessary to lay down that the principle of *mahat*, which is the immediate source of atoms, is also possessed of consciousness. Look from whatever point of view we may,we cannot help laying it down that the principle of *mahat* is the self-consciousness source of the universe. This being so, consciousness must be present on every plane of life, which takes its rise in *mahat*. It must, however, from the very nature of the case, be differently conditioned on every plane. This shows that the principle of *mahat* is the immediate source of matter, motion and subjective consciousness in the universe of our experience.

It is then established that the principle of *mahat* can live separately from its phenomena. But we must define the position of individuals in their relation to aggregates, before we can properly understand the problem of individual death while the remaining universe does not die. The universe, as it appears to us, has many conditions of life, some of which are more permanent than others. Thus the inorganic state has longer life than and precedes the organic. The mineral precedes and is longer-lived than the vegetable, the vegetable than the animal. The vegetable organisms are but so many arrangements of mineral matter; and when the vegetable dies, the organism disappears, and is reduced to the mineral state. The mineral state of matter is again a particular arrangement of atoms, and, when minerals die, they must fall into the atomic state. As we have seen that the principle of *mahat* is the source of matter and motion and conscious in the visible universe, it is but fair to hold that the organizing motion of atoms also comes from the same source. But we see that this force is in alternation. It is, at a certain time, put forth, and at another, withdrawn. Thus, the atoms existing in the mineral state, aggregate into various vegetable and animal organisms, but are again reduced to the same state. It is evident that the power which held the atoms in an organized state has become latent for the time being. In other words the principle of *mahat* appears as the organizing power for some time through mineral matter; and at length becomes latent. That is to say the organism dies. In the same way does it behave in the case of man. The principle of *mahat* appears through mineral matter as the organizer, the senser, the thinker, the actor, and so forth. In other words appearing as the principal of objects (artha), it arranges the atoms as the human body; appearing as *manas* it uses the same matter for thinking purposes, and in fact for all those purposes which make up human life—sensation, passion, desire ,&c. As *buddhi*, again it controls the actions of *manas*. These phenomena are thus all the results of various chemical elements coming together in various ways. All these arrangements might, however, in time, disappear. That is to say, all these principles might die, which means that the various powers of *mahat*, which are responsible for these phenomena might become latent. To express the same idea in greater detail, the principle of objects, the *manas*, the *buddhi*, might all exist both *in esse* and *in posse*.

Out of *mahat* comes the power, which, out of cosmic *buddhi*, puts forth an individual *buddhi*; out of the *buddhi* comes the powers, which, out of cosmic *manas* puts forth individual *manas*; out of *manas* comes the power, which, out of cosmic *artha* puts forth individual *artha*; and finally out of *artha* comes the power, which, puts forth out of cosmic gross matter the individual gross body. When the power of *artha* becomes latent, the gross body falls into pieces ; when the power of *manas* becomes latent, the principle of objects falls to pieces ; when the power of *buddhi* becomes latent, the principle of *manas* falls to pieces ; and finally when the power of *mahat* becomes latent, the *buddhi* falls to pieces. Such is the relation between the individual and the cosmos, and thus, while the individual comes and goes, the cosmos lives on.

We are now in a position to consider the meaning of Death. Death means the separation of the subjective principle in any organism from the lower principles. The subjective principle strictly speaking is always the principle of *mahat*. But sometimes it appears as the principle of objects when the conscious power of action is centered in mere organic growth and other connected phenomena. Then again is it sometimes centred in *manas*, and at others in *buddhi*. In other words, there are some organisms in which the principle of objects alone manifests itself ; others in which the *manas* also puts in appearance ; and a third in which the *buddhi* also comes within the range of consciousness. In the case of the first, death consists in the separation of the principle of objects from the gross body ; in the case of the second, the *manas* separates from the principle of objects and the gross body ; in the third the *buddhi* separates from the *manas*, the *artha*, and the gross body.

It being then established that the *átmá* might live separately from its immediate phenomena, the question arises what becomes of the *átmá* after death. In order to explain this, however, I shall introduce and discuss the next text of the Upanishad.

" Gladly O Gautama ! shall I tell thee now of the hidden Brahma, the
" ever-present, and of the state in which the *átmá* lives after having passed
" through death."

The Commentary runs as follows :—

" Gladly now—a second time—shall I tell thee of this Brahma—the hid-
" den, that is kept secret, and the ever-present—existing for all time—by
" whose knowledge comes cessation of all phenomenal existence, and by
" whose ignorance the *átmá* comes into phenomenal existence. Hear from
" me all that O Gautama !"

The next *Shruti* goes on :—

" Some embodied ones pass into the womb for taking the body ; others
" assume the state of stationary life, according to their actions (karma), ac-
" cording to the range of their consciousness (vijnána) 7. V."

The Commentary :—

" Some ignorant forgetful embodied ones pass into the womb—enter
" therein along with germ and sperm cells—for taking a body.

" Others who are very low assume the state of stationary life, after hav-
" ing passed through death. According to *karma—i. e.*, by the power of the
" *karma*,—whatever its nature,—which might have been done in the present
" birth. Also according to range of consciousness. Whatever kind of cons-
" ciousness has been reached, they take a body in accordance with that."

These two *Shrutis* treat briefly of the hereafter of life. The immortal part of the human constitution has been revealed. If man knows that—if the subject in man is centred in this *átmá*, this great principle of *mahat*—then, man is for ever free, in life and after death. If, however, the subject in man is not centred here,—if that is to say, the governing principle of human life is one of the lower *átmás*—then he is born again and again, until the *átmá* of the universe becomes his own—until, that is to say, the principle of mahat becomes the governing principle of his constitution.

It must be remembered here that although we are speaking of human beings only, the dictum of the Upanishad is very general in its application. Reincarnation is the law not only of human life ; but of the universe. Every *átmá* is reborn, thus perfecting its manifestation, and preparing itself for the manifestation of the immediately higher *átmá*. The principle of objects, the *manas*, and the *Buddhi* are all reborn, and through recurring births perfect themselves for the manifestation of the higher *átmás*. Man is the principle of *buddhi* appearing among other things as the constantly perfecting vehicle of the *mahat*.

Upon the above considerations it is impossible that man should be reborn as any thing other than man. Such a transformation simply cannot be until the *buddhi* lives and lives as the vehicle of *mahat*. If, by some actions, the upward tendency of the *buddhi* is entirely lost, then what appears as man is no longer man. The *buddhi* alone remains with a purposeless life,—a life which can no longer take its place in the scale of present uprising humanity, but which must perforce stultify and even go down. Retrogression is possible, but not for man. It is the subjective principle that goes up or down. When the subject reaches the plane of *buddhi*, the man awakes in the brute, when it begins to reach the *mahat*, the divine original of man appears to release the man from the grasp of the brute. When the connection with the divine man ceases, the man (*buddhi*) inclines towards the brute permanently. If the retrogression continues, the subjective principle might, in time, pass out of the man, and be entirely centred in the brute, or even lower, until its lower shell is entirely disintegrated, or perchance it gets its chance again with the next current of humanity ages hence. All that can be said in strictness is that the subjective in man becomes the subjective in the brute, not that man becomes a brute. The misconception appears to have arisen from the necessity of expressing the truth in language which might be easily intelligible to uncultured minds ; and from the fact of the word *purusha* meaning both man and the highest subject, and the word *átmá* meaning the subjective principle in nature whether centred in the principle of humanity or the lower principles. If man is understood to be what he really is, the *principle of buddhi ever rising higher*, then the whole problem becomes easy enough to comprehend.

RAMA PRASAD.

8. The Sankhya Yoga, Parts 1-4

*The Theosophis*t, v.15 (March-September 1894) of the district on account of his superior capacities; and when three planets are situated in that manner, the native attains greatness and fame, in addition to large possessions. When four, five, or six planets are so disposed, great kings and other men of rare endowments are born.

At the time referred to, five planets, *viz*., Saturn, Jupiter, Mars, Venus and the Sun, will be in *tunga*, and with the ascension of the Moon to the same place, there will be six planets in ascendency. In *Brihat Parásárihora* it is recorded that at the time a certain Mahátmá named *Vijayabhinandana* will be born. "*Gate pancha sahasrábde kinchinnyúne, Vijayabhinandana Rájá bhavishyati na samsayah.*" This means that when a few years would yet remain for the expiry of the 5,000 years of *Kaliyuga*, a *Rájá* named *Vijayabhinandana* will be born. The present year is the 4995th of the *Kaliyuga*. Many *Puránas* state that at the time of the birth of such Mahátmá, *Devaganas* incarnate by their respective *ams'as* or rays. It is certain that during the two months just after the birth of this Mahátmá, those good men will be fortunate to whom sons may be born, but this will depend upon the *lagnam* (rising sign of the zodiac at the time of birth). Some may have sons like Arjuna, and some like Duryodhana. According to the S'âstras, those Mahátmás who will be born at this time, will be champions of the truth, virtuous, steadfast, intelligent, of great philosophic powers, leaders of their country and of society, and gifted with uncommon endowments; and the families wherein they are born will be regarded as supremely blessed.

R. P. S.

THE SA'NKHYA YOGA.

THE Sánkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy which the ancients have bequeathed to the modern world. The Sánkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact, the philosophy of both Kapila and Patanjali is the same. The only difference between the philosophers lies in the fact of Patanjali recognizing the existence of I's'vara, and Kapila entirely doing away with such an entity. It is this fact which has led to the system of Patanjali being called Theistic Sánkhya (Ses'vara Sánkhya), while the system of Kapila is called Atheistic (Niris'vara). But these words, while applied to the systems of Kapila and Patanjali, must be understood in a peculiar sense. For, the I's'vara of Patanjali is by no means the I's'vara of Nyáya, or the ordinary God of some religions. This difference will become clearer as we proceed in our work. The point here is, that but for this difference there is no other difference between the two systems. The twenty-five principles of the Sánkhya philosophy are common to the teaching of Patanjali, and exactly the same functions are assigned to them by both the philosophers. The definition of Yoga given by Kapila is the same as given by Patanjali. Some of the aphorisms are common to both writers as their books have come down to us. The Yoga of Patanjali does not mean conjunction with the Supreme Soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness. The definition of the highest possible state is common to both the philosophers. The study of philosophy is one of the highest means of culture, and thus while investigating the laws of the education of the soul, Patanjali, as it were by way of illustration, propounds the entire system of philosophy, which bears otherwise the name of Kapila. I believe that all that is really to be attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these, it would appear, were taken by both philosophers from some common source. In others words, it appears that both Kapila and Patanjali belonged to a common school of philosophy; and that it is the teachings of that school of philosophy which both authors have put forth in a light, which under the circumstances seemed the best to either.

What the name of this common school of philosophy was is difficult to determine. I think, however, that it was Sánkhya, not in the modern sense as a system of philosophy attributed to Kapila, but in its more ancient and original sense. What then was the ancient sense of the word? The word *Sánkhya* is now variously explained. That it is a derivative of the noun *Sankhyá*, there is no dispute about. The dispute is as to the meaning to be given to the word *Sankhyá*. The word has two meanings in Sanskrit. It means intellectual wisdom; and it means enumeration. It is an adherence to the latter sense that has led the Sánkhya to be translated as the numeral philosophy. It is opined that as the Sánkhya puts forth twenty-five principles to be studied, it derives its very name from the fact. This is but a poor argument; for, the Nyáya puts forth sixteen categories, and the Vais'eshika six to be studied, in the same way as the Sánkhya puts forth twenty-five. If the word Sánkhya were to be derived from *Sankhyá* as meaning enumeration, there is no reason why the system of Kapila alone should be called by that name. Every philosophy divides the objects of its knowledge into a certain number. Enumeration is as necessary to any other science as to the Sánkhya philosophy. This explanation is therefore rejected.

There remains but one more explanation, and it hinges upon the other sense of the word, the more ancient one even from the philosophical point of view. According to this the word *Sánkhya*, as already seen, means wisdom, intellect. The word is derived from the root *khya*, to discourse, and the prefix *sam*, together. It means, then, discoursing upon things; *i. e.*, in relation to each other. This is the business of the faculty of intellect, and in fact is the business of all philosophy. The Sánkhya is the science which discourses upon things in relation to one another. It then means sophism.

The Sánkhya, it appears, is thus the most ancient system of philosophy. In the S'vetas'vatara Upanishad, we find a direct reference to the Sánkhya Yoga, in whatever sense it may be understood. That the word Sánkhya has been explained to mean the Vedánta itself is well known. Be that as it may, there is no doubt that a system—very likely the only system—of philosophy existed very far back into antiquity, even before the time of the Upanishads, which was known as the Sánkhya, and which had at the same time a system of Yoga attached to it. That entire system with its two modes of treatment was known as the Sánkhya Yoga. It would in fact appear that the Sánkhya is the theoretical portion, and Yoga the experimental branch of the same science; and that science, is the science of the universe.

Kapila was the first to propound to the world some of the teachings of this school of philosophy. He therefore called its by it true name, the Sánkhya—the Wisdom of the Seers. Patanjali followed him by his educational method of treatment, thus supplying a great deficiency in the merely theoretical treatment of Kapila. The latter, while quite familiar with the Yoga branch of the philosophy, has noticed it but meagrely. Patanjali's work is therefore of greater value than that of Kapila, though both of them treat of the same system of philosophy, the only one that was known to the ancient world of Siddhas.

Besides this direct reference to a Sánkhya Yoga School of philosophy, there are many allusions in the Upanishads to a school of teachers from whom the sages have learnt the doctrines they are teaching to the world through these treatises. Thus, for example, the tenth s'ruti of the I'savásya Upanishad runs thus :—

"They speak of him as being other than *vidyá*, and also other than *avidyá*; thus do we hear from the wise who have told us so."

It appears to me that these wise men belonged to the same school from which Kapila derived his Sánkhya and Patanjali his Yoga system of philosophy. And indeed a comparison of the teachings of the Upanishads, with the Sánkhya Yoga thesis, as put forth by Kapila and Patanjali, seems very strongly to point to an identity of origin. Thus the Kathopanishad speaks of a septenary constitution for man in the following terms :—

"Beyond the *indriyas* (1) are the *arthas;* beyond the *arthas* (2) the *manas;* beyond the *manas* (3) the *buddhi;* beyond the *buddhi* (4) the *mahat átma;* beyond the *mahat* (5) the *avyakta;* beyond the *avyakta* (6) is the *purusha;* beyond the *purusha* (7) is nothing; that is the highest state, the final resort."

Now taking the Sánkhya Yoga philosophy, we find a similar septenary constitution. Thus to begin with is the gross form of matter—the *sthúla* (1); beyond that is the *svarúpa* (literally, own appearance), the body of the five astral ethers (2); beyond that is the region of the *indriyas* and *tanmátras*, the *súkshma*, as it is technically called (3); beyond that again is the *manas* (4); beyond the *manas* stands *ahankára* (5); then comes *buddhi* (6); and beyond that stand the *purusha* (7).

From the very complacement of these two divisions of the human constitution, a sense of resemblance strikes the mind. But when we go behind the words and compare the things these words are meant to portray, we find that the same truth is put forth by both these systems, though each wears a peculiar garb, and has a somewhat different arrangement. Besides this difference of arrangement, there is another rather important difference. Both these systems have used the same words to denote different principles. Thus what the Kathopanishad calls *avyakta*, the Sánkhya Yoga calls *mahat* or *buddhi;* what the Upanishad called *mahat*, the Sánkhya calls *ahankára;* what the Upanishad calls *buddhi*, the Sánkhya calls *manas;* what the Upanishad calls *manas*, the Sánkhya Yoga calls *indriya tanmátra* or *súkshma*; and so forth. This shows that the teachings of the Upanishad and the Sánkhya Yoga, have nothing to do with each other in the way of either having been taken from the other, and yet they bear as clearly as possible the stamp of a common origin.

There is another important circumstance which might be mentioned in this connection. Patanjali, the author of the Aphorisms of Yoga, is sometimes spoken of as the Lord of serpents (*Phanipati*). Now Madame Blavatsky tells us that the serpents (*Nágas*, *Phanis*) were in ancient parlance the adepts of the Wisdom-religion. In that sense Patanjali might very well be called the Lord of the serpents, and the fact gains additional importance as throwing light upon his connection with a school of wisdom—the Sánkhya very probably—of which indications abound in the development of Sanskrit philosophical thought.

Such then is my view of the origin of the Sánkhya Yoga philosophy. Kapila and Patanjali both belonged to the same school of philosophy. As to the life of these great men but little is known. Kapila is known as the author of the Sútra known as the Sánkhya Dars'ana. He is said in the Harivams'a Purána to be the son of Vitatha. He is spoken of as a great Yogí, a possessor of immense powers. Legend says that he had his abode in Pátála, and that the sixty-thousand sons of Sagara having outraged his majesty, were reduced to ashes. These myths may be taken for what they are worth. To a student of philosophy all that is of value, is the *bodh* which he has bequeathed to posterity.

On the Aphorisms of Patanjali, we have the Bháshya of Vignánabhikshu, and a glossary by Mahádeva. The most usually studied work in the Sánkhya philosophy, is the metrical treatise (Káriká) of I's'varakrishna, which follows the work of Kapila so closely, as even to have sometimes borrowed entire aphorisms. I's'varakrishna, the author of the Káriká, makes mention of the system having come to him from Panchas'ikha in a direct line of descent from teacher to pupil; and Panchas'ikha is mentioned as having been the pupil of A'suri, who was the pupil of Kapila himself. The Káriká is therefore a work of great authority. It has many commentaries. The most ordinarily studied are the commentaries of Gaudapáda, the teacher very likely of the great S'ankaráchárya; and that of Váchaspati Mis'ra, known as the Sánkhya Tattva Kaumudi. Of Patanjali, the author of the Aphorisms of Yoga, we know only a little more than what we do of Kapila. He is said to have been born in *Ilâvritavarsha.* His father was Angira and his mother Satî. It is said of this sage that on his birth he made known many things past, present and future. He was a married man. The name of his wife is given as Lolupá. It is said of Lolupá that Patanjali found her on the north of Sumeru in the hollow of a *Vata* tree. Patanjali it is said lived to a great age as a mendicant, while Kapila is said to have reduced the sons of Sagara to ashes. Patanjali is said to have punished the insolence of the inhabitants of Bhotubhandura in the same way. Little as this legend is in consonance with the philosophy of Compassion and Universal Love which Patanjali teaches, it has a value of its own as showing the common tendency of man to measure greatness by the destructive force which any power might be capable of putting forth. Be that as it may, I have only to add that the splendid commentary on Panini's Grammar, known as the Mahábháshya, also bears the name of Patanjali. But probably the author of the Mahábháshya was not the same as the author of the Aphorisms on Yoga. On the Aphorisms of Yoga the most authoritative and the most reliable commentary is that of Vyása, which I take as the basis of the exposition of the philosophy. There is another commentary by Bhojarája and another by Ráma named Sarasvati. Some of these books have already been translated into the English language. Thus the student who studies these subjects through English has the opportunity of comparative study. The Sánkhya Káriká was translated by Colebrooke. The commentary of Gaudapáda was translated by H. H. Wilson, who has added thereto an original commentary of his own. Mr. Davies has also translated the Sánkhya Káriká. The Sútra of Patanjali with the commentary of Bhojarája was translated by Dr. Ballantyne and Govinda Deva Shástri. Dr. Rajendralal Mitra has also translated the same. Mr. M. N. Dvivedi has recently translated Aphorisms and has added a commentary of his own. One after another Oriental scholars have done much to restore Sanskrit philosophy to the modern world of thought. The Hindus could never have initiated the movement. It may however be noted with some little satisfaction that they are learning to follow in the footsteps of European scholars; and we have now some books translated by Hindus themselves. In the following pages I shall often have to refer to these translations, as I think that the best way of explaining the original is to compare and criticize the existing translations.

RAMA PRASAD.

All good men will applaud the following sentiment, recently expressed in the *Arya Messenger*, of Lahore, a new organ of the Samaj:

> "We want men who would 'act in the living present,' who would not be dumb cattle in the world's strife, but 'heroes' who would work for humanity in the just and profound conviction that it is part of man's mission on earth to serve his fellow beings, for he who serves his Master's children serves himself. India would not be what it is—the victim of every possible evil that can afflict humanity—were we less selfish, were our thoughts and our beliefs more elevated, were we more self-sacrificing and self-denying than we are. A certain writer observes that India is past all recovery, that it is in its dotage, and that no miracle can transform a decrepit old man into a hale and hearty youth again. Even if we subscribe to this gloomy view, we still think that India has a great future before it, but that future can be brought about only by ourselves. It won't come of its own accord. It requires self-sacrifice and self-denial to be renovated and regenerated. If we consult our own individual interests, and shrink from that self-sacrifice which alone can impart to dead ashes the virtue which evolves out of them over again the young phœnix brimful with life and energy, we shall certainly prove the writer's words to be true."

The world is wide enough for us all, and it is better that we all should try to live together as brethren.

H. S. OLCOTT.

THE SA'NKHYA YOGA.

(*Continued from page* 382).

CHAPTER II.

THE AIM OF PHILOSOPHY: PAIN AND ITS REMOVAL.

THE first chapter gives a general indication of what we have to study. It is now time to enter into a discussion of the aim of all philosophy.

It will not, perhaps, be denied by those who take the trouble to think, that man is by nature meant to be a student of philosophy. There is no nation on the face of the earth, which at any time of its existence, has been a stranger to philosophical speculation. From the earliest antiquity down to our own times, man has been trying to find answers to the questions, "What am I?" "Whence am I?" "Whither am I bound?" "What is the world I see?" "What is my connection with this world?"

The Rigveda is the earliest book in the library of man, and it is also the earliest source of the most transcendental philosophical conceptions of man. The same may be said of the remaining Vedas. The Upanishads follow the Vedas in an unbroken line of succession, and in them are to be found the highest and the truest conceptions of philosophy. The Sânkhya Yoga system, as we have seen, appears to have been derived from the same source as the Upanishads, and most likely the Vedas too in their present form.

The modern Sanskrit word for philosophy is *Dars'ana*. The six orthodox systems of philosophy are known as the six *Dars'anas*. The heterodox systems too bear the same name. The word comes from the derivative root *dris'*, to see, to know, and the predicative root *ana.* It means both knowledge and the means of knowledge. Thus the *Dars'anas* while giving a quantum of facts, perform, at the same time, the most important function of developing the powers of the human mind, so as to befit it to obtain knowledge directly from the prime source of nature. A knowledge of the theories, opinions, and methods of expression of different philosophers is of importance only so far as it tends to expand the human mind, enlarge its sympathies, and thus secure for it freedom from the bondage of petty limitations, which alone are the cause of human misery. Thus the first aphorism of Kapila says :—

"The eternal cessation of three-fold pain is the highest object of Purusha."

In a like manner the first verse of the Káriká runs thus :—

"*Duhkhatrayá bhighátát, jijñasá tadabhighátake hetau.*"

I quote the verse here in the original, as there is a difference of opinion as to the meaning attached to some of its words.

Mr. Colebrooke translates the above thus:

"The inquiry is into the means of precluding three sorts of pain, for pain is embarrassment."

In the translation the word "*abhighúta*" has been rendered by "*embarrassment,*" and the word "*abhighátaka*" by "precluding." The translation is accurate enough, and there is little doubt that the word "*abhighátaka*" expresses the connotation of the term *duhkha* (pain). The word embarrassment, however, is no technical definition of pain. Hence the translation does not express the full sense of the author. Váchaspatimis'ra gives the following definition of the term "*abhighátá.*"

"*Duhkhatrayena antahkaranavartiná pratikúlatayá chetanás'akter abhisambandho bhighatah.*"

"*Abhighúta* is that impediment which consciousness experiences contrary to its habitual manifestation from the three sorts of pain as they are manifested in the internal organ."

This is a very general translation; it expresses, however, the sense of the original as nearly as possible. Wilson's translation does not, to my mind, at all express the sense. It runs as follows :—

"*Abhighúta* is defined as the confinement of the sentient faculty (explained to mean here "life") through the impediment opposed by three-fold distress abiding in spirit."

In the first place the learned translator renders the word "*antahkarana*" by "spirit", which, to say the least of it, is quite inaccurate. The word "*antahkarana*" is used in the terminology of the Sánkhya Yoga philosophy to denote the *Sánkhyan buddhi-ahankár-manas*, translated respectively by Wilson himself as intellect, egotism and mind. It is evident that the word spirit can by no means either be the intellect, the egotism or the Sánkhyan mind. It would be a more proper translation for the word *A'tmá*. The term spirit invariably carries with it the idea of a subject, whereas all the three *antahkaranas* are organs.

Secondly, the word *antahkaranavarti* is rendered as "abiding in spirit". This would mean that pain or, as Wilson renders it, distress, has its constant home in the internal organ.

The word *varti* is used in the compound as connected with the technical *vritti*, manifestation; and the meaning of the word is not "abiding in spirit," but "manifesting themselves in the internal organ." Thus distress, or rather pain, does not abide in the internal organ, for otherwise the manifestation of pleasure would become impossible.

Further, the word "*chetanás'akti*" is rendered as the "sentient faculty" (explained here to mean "life"). It is not clear what this "sentient faculty" is in the terminology of the Sánkhya philosophy. It cannot be the *purusha* (which Wilson renders as soul), because the *purusha* is no faculty. Is it then the "*buddhi*", "*ahankára*" or "*manas*"? Or is it the "*tanmátrás*" or the organs of sense and action, or the five vital forces, or what? It cannot be either the "*buddhi*", the "*ahankára*" or the "*manas*"; for all or either of these are denoted by the word "*antahkarana*", which occurs in the text independently of the word "*chetanás'akti*", and which Wilson wrongly renders by "spirit." It cannot be the *tanmátrás*; for, as we shall see, one of the functions assigned by the Sánkhya Yoga philosophy to the *tanmátrás* is the production of the five states of gross matter, or as they are technically called the five *mahábhútas*. It cannot stand for any power residing in the organs of sense, for faculty is always spoken of as of something beyond the senses. The fact is that the word "sentient faculty" might very well stand for the Sanskrit word *chetanás'akti*, if it is not to be understood of any philosophical conception familiar to the Sánkhyas. And the parenthetical addition serves to render the whole sentence all the more meaningless, and inapplicable to the Sánkhya Yoga philosophy.

What then is this *chetanás'akti* of Váchaspatimis'ra? Well, it is that reflection of the *purusha* into the *buddhi*, which renders this product of unintelligent objective *prakriti* the conscious principle it shows itself in all the acts of the internal organ. Thus we read in Patanjali:—

"The mind tinged by the seer and the seen becomes omni-objective" (23. IV).

This aphorism will have to be fully explained further on. What is of importance here only is to note that the seer, the *purusha*, tinges the mind, or, in other words, throws its reflection into the *buddhi*, which thereby becomes capable of the cognition of everything. Kapila also speaks of the reflection into *buddhi* of the conscious power (*chits'akti*) of the *purusha*. This reflection or colouration is what is called consciousness. Hence the words *chetanás'akti* and *chits'akti* mean consciousness. Consciousness might be called, from one point of view, the general faculty of the internal organs, and all the manifestations thereof might be spoken of as so many manifestations of consciousness.

This discussion explains sufficiently well, I hope, the definition of *abhighàta* given above. It is that impediment which consciousness experiences, contrary to its habitual manifestation, from the three sorts of pain as they are manifested in the internal organ. What is of greater importance, however, is that this discussion lays bare the nature of pain itself. Pain is that modification of the internal organ in consciousness, which clashes with its then prevalent constitution or tendencies.

We learn the same lesson from a study of the word *duhkha*, the Sanskrit term for pain. The word is derived from the root *khan*, to dig, with the prefix *dus*, which carries with it the idea of difficulty. Any piece of ground which is dug with difficulty, might radically be called *duhkha*. The same idea transferred to the mind signifies that state thereof, which offers resistance to any impression trying to make way into it.

This then is pain, *duhkha*. The object of all philosophy is the removal of this pain, and this is why mankind has from the beginning of life been thinking upon the problems of philosophy. To remove pain is to increase the sum total of human happiness. This it does by teaching men to live better and purer lives—that is to say, lives in greater and greater accord with the law of life. But in order to understand thoroughly how philosophy removes pain, how it increases the sum total of human happiness, we must study the subject a little more deeply. We must know the exact nature of pain (1); we must search thoroughly into the radical causes of pain (2); we must discover the nature of the removal of pain (3); we must investigate into the means of the removal of pain (4).

The discovery of the nature of pain necessitates a knowledge of many entities. It would be impossible to define pain, if we did not know the nature of consciousness, mind-impressions and manifestations. A study of all these subjects, therefore, in connection with the removal of pain, forms the subject of the Sánkhya Yoga philosophy. It is only knowledge that can serve us in the removal of pain. There is no other effectual means. The why and the how we shall see further on.

CHAPTER III.

THE DIVISION OF THE SUBJECT.

It is then by knowledge that philosophy proposes to obtain for poor suffering man ever increasing and finally eternal cessation from pain. The question naturally arises, "Knowledge of what?" The thinkers of every age and every clime have given the same one answer to this universal question. For a satisfactory solution of this problem man must look into himself. An English poet has said, "The noblest study for mankind is man."

Our own Upanishads tell us "Know thyself by thyself." And the Delphic Oracle of Greece, when questioned as to what was the best subject of study for man, replied, "Know thyself."

There can be no question but that man is the noblest study for man. If you study man, you leave nothing else in the universe unstudied. For the ancient philosophers truly held that man was a small picture of the universe. Technically, while man is called the microcosm, the universe is the macrocosm. The meaning is that all the processes of life on whatever plane are on a small scale represented in man. Besides, a proper study of man teaches us that all the lower forms of life have their natural culmination in the physical life of man, and that man is bound to expand his intelligence so as to grasp the entire universe.

And indeed it is necessary to study man if we wish to understand the nature of pain. For unless we know who it is that feels pain, and what it is that causes pain, we cannot expect to understand the philosophy of the removal of pain.

To turn then to ourselves, and ask ourselves the all-important question 'What are we?' The first thing that strikes us, even with a most superficial introspection, is the triple nature of the mind. We find that all our life consists of the change of states of a certain thing which we learn to call mind (*chitta*). These manifestations of the mind when put into words stand thus:

"I see that rose"; "I hear that song"; "I touch a table"; "I taste an edible"; "I smell a flower"; "I love"; "I remember"; "I judge"; "I think"—and so on.

All mental manifestations are thus triple in nature. The subjective (*grihîtri*), the objective (*gráhya*), and the instrumental (*grahana*), go to make up every mental manifestation. First is the idea which forms the object of knowledge; second is the act of knowing, and third is the known. These three manifestations of the mind besides being given in Sanskrit the names *grihîtri* (subjective), *grahana* (instrumental), and *gráhya* (objective), are called respectively *drashtá, dars'ana, dris'ya*; *jnátá, jnána, jneya*; *pramátá, pramána* and *prameya*. Our work consists in finding out the nature of these threefold mental manifestations and their causes if any.

These threefold mental manifestations admit of a division on another principle entirely. In order to understand that, we must understand our mental impressions a little more deeply. Thus we find that our mental possessions have their origin in five senses. What is it that the senses bring us? We see, we hear, we touch, we taste, we smell. But what is it that we see or hear, touch, taste or smell? What is it that our senses tell us? Why nothing more than that there is a certain thing which has a certain colour, a certain taste; which is black, white, yellow, red; which is sweet, bitter, pungent; or which is again hard or soft, hot or cold. The senses then do not sense the things; they only sense certain qualities of the thing or things whatever they are. The thing as it is always eludes our grasp, we only cognize certain qualities of the things.

For illustration let us take a table. We see that it is of a red colour; we feel that it is hard and cold; we may under certain conditions even smell or taste it. We see also that it has a form, that is to say, the material of which it is made, extends along certain lines in certain proportion. The impression of table is produced in our mind by the combined impressions of colour, hardness, coldness and extension. But where is the table? We can only point to its appearances, the reality is beyond our ken. The same is the case with every thing.

These appearances are technically called in Sanskrit *vyakti.* The English equivalent is phenomenon, or appearance. The external substance which we see in connection with these appearances is called *vyakta,* the phenomenal. The reality which underlies all these objective phenomena is called the *avyakta,* the nouminal. From other points of view this *avyaktá* bears the name of *múlaprakriti* and *pradhána.*

Let us now turn to the subjective side of our mind. All the phenomena of the internal organ, specifically known as seeing, hearing, judging, inferring, believing, &c., are, as we have seen, phenomena of subjective consciousness. Now just as we sense the phenomena of the external world, not the thing of which they are appearances, we are only conscious of subjective phenomena, not of the thing, the reality of which our subjective consciousness with all its manifestations is the appearance. This reality which underlies our subjective consciousness is called the *purusha.* Its only characteristic is pure subjective consciousness.

All the appearances even of the mind fall under the head of *vyakta.* Subjective consciousness, or *purusha,* cannot however come under the head of *avyakta*; for the latter is purely objective and differs from the former radically. We have therefore again a triple division of the subject. We have to discover the nature of the *vyakta, avyakta* and the *purusha,* otherwise also called *jna,* the knower. It is this division that the Sánkhya Káriká adopts, as it says that cessation from pain is secured by an investigation into the nature of the *vyakta,* the *avyakta* and the *jna,* the phenomenal, the noumenal, the subjective consciousness.

There is yet another division of the subject adopted by Patanjali in his second book. It investigates the nature of pain and its causes (1); the nature of the removal of pain and its means (2); and the nature of the entity which remains unchanged, while pain is being felt and when it is removed entirely (3).

All this we have to know. But the subject of primary importance for us to investigate is the act of knowledge, for it is the act of knowledge that becomes for us the means of knowledge—the *pramána* of Sanskrit philosophy.

We therefore begin the next chapter with an investigation into the nature of means of knowledge. An investigation into the subjective and objective mental phenomena will follow in due course.

(*To be continued*).

RAMA PRASAD.

THE SA'NKHYA YOGA.

(Continued from page 481).

CHAPTER IV.

The act (means) of Knowledge: Sensation; Perception (pratyaksha); Gautama's definition discussed.

THE last chapter finished with a remark that the acts of knowledge were the means of knowledge. It is for this reason that they have been called instrumental manifestations. The words *Grahana, Darshana, Pramána, Jnána* in Sanskrit have the advantage of signifying both the act and the means. It is not a freak of language, but a deep truth ingrained in the human mind itself that words of this class represent. The acts of cognition are always for the human mind the means of obtaining the knowledge of the objects they cognize. This truth will become clearer as we proceed further. In the meantime however, let us turn to a consideration of the various means of knowledge. It needs no argument to establish that the knowledge of the external world is obtainable by man through the senses. Every human being is furnished with an apparatus of five senses. Each of these senses brings him a description of knowledge peculiar to itself. The authority of our senses is ever paramount. No one ever dreams of doubting it. The senses therefore furnish the first means of knowledge and they are of primary importance.

This means of knowledge is known in Sanskrit as *pratyaksha*, perception. The Sánkhya also names it *drishta.*

The second means of knowledge recognized by the Sánkhya-Yoga philosophers is *anumána*, which is generally translated as inference, but which I would prefer to translate as induction.

The third means of knowledge, recognized by all the Sanskrit philosophers, is variously known as the *shabda*, the *áptavachana*, the *ágama.*

The Nyâya adds to these a fourth means of knowledge, which it calls *upamána*, similitude. The *Mímámsakás* recognize six means of knowledge. They are thus enumerated by Gaudapâda in his commentary on the Sânkhya Kárikâ.

1. *Arthápatti*, 2. *Sambhava*, 3. *Abháva*, 4. *Pratibha*, 5. *Aitihya* 6. *Upamána.*

Arthápatti is said to be divided into two kinds:

1. *Dreshtá*, 2. *Shrutá.*

They are variously enumerated as :—

1. *Pratyaksha* (perception), 2. *Anumána* (inference), 3. *Upamána* (similitude), 4. *Arthápatti* (presumption), 5. *Shabda* (verbal authority). 6. *Abháva* (privation).

It will be useful to state here, that even the Mímámsá philosophers differ among themselves as to the number of means of knowledge. The followers of *Prabhákara*, a great Mímámsâ philosopher, recognize five only, omitting *Abháva* from the category of means of knowledge.

Charâvaka, the great Indian Materialist, recognizes only the authority of the senses.

Before we decide as to what number of means of knowledge is to be admitted, we must discuss the meaning given to these various means of knowledge by their advocates.

To begin with, the Sanskrit word, for what up to this time has been called the means of knowledge, is *pramána*. The word *pramána* is derived from the root *má*, to go, to measure, with the prefix *pra*, giving the idea of fulness, and the suffix *ana*, which gives to the root both the idea of an act and a means. The radical idea, therefore, of the word *pramána* is that of a substance, which measures any other substance to the fullest; as also of the act of measuring. This applied to the mind would mean the means or act of rightful knowledge--any instrument, process, organ, power or manifestation, which serves to produce in our minds an exact equivalent of its original. Thus the sense of sight is a *pramána*, inasmuch as it produces in my mind an impression of the exact color of the object before me; the sense of hearing is a *pramána*, because it produces in my mind an impression of the external sound. The mental acts which correspond to these sensations are also *pramánas*, inasmuch as in the mind it is these mental manifestations which produce therein exact ideal equivalents of the sensations, which call them forth. Philosophers differ as to the meanings they attach in their systems to the word *pramána*. To this we shall have presently to turn our attention. Meanwhile to proceed with the *pramánas*.

The first *pramána* which is recognized by all the schools of Indian Philosophy, and which is also recognized by Western philosophers, is the *Pratyaksha* or Perception.

Gautama, the founder of the Nyâya school of philosophy, thus defines *Pratyaksha*. "PRATYAKSHA is that act of knowledge, which comes into being by the contact of the organ of sense with its object. This knowledge should not be obtained through words (1); it should be true (2); it should not be doubtful (3)."

The Sanskrit word here for the organ of sense is *indriya*, and for the object of sense *arthá*. The word *jnána* stands for the act of knowledge.

The word *jnána* is a most important one in Sanskrit philosophy. It has several shades of meaning, and by confusing one with the other much mischief is sometimes caused. Let it therefore be understood here that it means an act of knowledge, and nothing else. But what constitutes this act of knowledge? What happens when the organ of sense comes into contact with its object?

Before, however, entering into a discussion of this subject, it will be necessary for us to understand the meaning of the word *indriya*. The word *indriya* means that which connects the external word with *indra*, a word meaning here the human soul. A *jnánendriya* is that which brings some knowledge to the soul; a *karmendriya* is that which connects the human soul otherwise with the external world. To the Sánkhyas it is a power, to the Naiyâyikas an organ.

Here we have only to do with the former, the sense powers. The question is, what are we to understand by the word *indriya* in the above extract from Gautama? An investigation into the texture of the human gross body tells us that each of the organs of sense is made of certain nerves and other appliances; that all these organs are connected by means of certain nerves with a certain part of the brain, whereto the impressions of the external objects are carried. If there is something wrong with the brain, the nerves, or any other part of the apparatus, the act of that sense fails. This whole apparatus then from the outermost part to the brain constitutes the organ of sense (*indriya*).

Now what happens when an external object comes into contact with an organ of sense? We shall see later on, what this contact means —with this organ of sense. The sensory nerves are put into such a motion as to exactly represent the external object, and this motion, this picture in fact, passes on to your brain, and makes its home there. The impression can be recalled in various ways. We can draw a picture of the object we have seen; we can sing a song we have heard, and so on. It is plain that the exact representation of the object of sense has all the while been present in the brain. How otherwise could it come out as it was when the object came into contact with the sense? Now it is this sensuous representation of the external object which is the immediate product of its contact with the organ of sense. The motion of the sensory nerves, which constitutes this image, is called sensation, the exact representation is variously called the image, the picture. Sensation in the language of Gautama is called *Pratyaksha* and the image or idea is called *jnána*, as appears from the wording of the aphorisms. The contact then of the object and the sense produces in the brain a certain pictorial representation of the object. The mind takes no part in this much of the process of perception. If this definition were to exhaust the process of the knowledge of the external object, the mind would count for naught. So remarks Vatsayana, the commentator of the Nyâya Sûtra. "Well then, does it not happen (in perception) that the soul is joined to the mind, the mind to the organ of sense and the organ of sense to the object?"

The answer which he gives to this question is that all the three processes are necessary to complete the act of perception. Gautama while defining *pratyaksha* does not mean to define the whole act, which constitutes the cognition by the mind of external objects. The act of cognition is known as *upalabdhi*.

The *pratyaksha* (sensation) of Gautama is only the cause of the cognition (*upalabdhi*) of the external objects. It is not that cognition itself. It is in the terminology of English philosophy sensation, not perception. Perception would be, but this would not be the *pramána* (means of knowledge) of Gautama. The *pramána* is the sensation, the means or immediate cause of perception.

Before proceeding further into a discussion of this subject, we must give our attention for a moment to the three conditions of the production of this sensation, which form part of the definition. The first condition is that the sensation should not be given birth to by words. The knowledge of colour comes to us through the eyes. The same impression, however, which is produced directly by the eye, might also be produced by certain words. Thus, I see a red cap, and thus I know it. If I do not see the red cap and only hear the words 'red cap' pronounced within my hearing, my mind gets the same impression. This latter however is not *pratyaksha*. Thus a necessary condition of this sort of knowledge is that it should be obtained directly through the action of the sense, which appertains to any particular description of knowledge; and not indirectly through words. We shall have occasion to further discuss this sort of knowledge when we come to the third means of knowledge.

Let us now look to the second condition, that it should be true. The word which I translate as true is *avyabhichári*. This word is a compound of the deprivative *a* and *vyabhichári*. The latter comes from the prefix *vi*, which gives the idea of removed from and *abhi*, which signifies in front of, added to the word *chári*, which means a mover. *Vyabhichári* means one who moves towards anything, but is removed from the true line over which he should move. In ethics it means immoral. Here it would evidently signify knowledge which appears to be true, but is not in reality such. The example which the commentator gives is that of a mirage. He says:—

"During the hot season the solar rays falling upon earth vapours, and thus moving in waves, come into contact with the eyes of a distant (man), and thus produce upon his mind the impression of water. Now because this knowledge is produced by the contact of the sense with its object, it fulfils the conditions of the ordinary definition of *pratyaksha*, hence it is *pratyaksha*. Such however is not the case."

This example is very important from many points of view, and we shall have occasion to refer to Vatsayana's example of the mirage. Here however we have only to see a necessary condition of the means of knowledge we are discussing. It must always be true. In the above example, if the currents of what Vatsayana calls earth-vapour in the atmosphere, had actually been the currents of water, the phenomenon would have been *pratyaksha*, not otherwise. This discloses to us a very important truth of philosophy. Our senses are to be trusted, and in Indian philosophy they are of supreme authority, but under certain conditions they are not be trusted. These we shall have to postulate further on, if we are to learn from our senses anything of value.

Meanwhile to examine the third condition: "that it should not be doubtful." You see from afar, as Vatsayana has it, something hazy—it might be dust or it might be smoke, but you cannot distinguish between the two. Well this doubtful knowledge is sensuous. Is it therefore *pratyaksha?* No! says Gautama. This should be excluded from the definition of *pratyaksha*. The knowledge which is obtained through the *pratyaksha*, should be certain.

We thus find ourselves introduced to a division of the mental powers on a principle different from that which we find obtaining in modern Western philosophy. The *pratyaksha* of Gautama is not the sensation of the West; nor does his *pratyaksha upalabdhi* cover the whole range of sensuous perception. In Western philosophy sensation and perception are equally sensation or perception, whether the knowledge which they bring be true or false, doubtful or uncertain. Not so in Indian philosophy. Gautama as well as the Sânkhya philosophers make a distinction between those sensuous and mental manifestations, which represent the things as they are, and those which for some reason or other do not represent the things as they are. When therefore studying Indian philosophy, we must take note that here there has been made a distinction between those acts of cognition, which become the means of right knowledge, and those which become the means of wrong or doubtful knowledge. The proper translation therefore for Gautama's *pratyaksha* would be rightful sensation and his *pratyaksha upalabdhi* rightful perception.

This distinction becomes necessary when one sets himself to the specific task of investigating the means of right knowledge. The Western philosopher secures this by laying down the conditions of the right action of the senses independently of the definition of perception or sensation. The Indian philosopher makes the conditions the very life of the definition; and he makes those manifestations, when acting under conditions quite the reverse of the former, an independent class of sensations and mental manifestations. And indeed from this point of view they are different; for, it is the conditions of manifestation that make different classes of life-manifestations. Wrong or doubtful knowledge has other names and other definitions. These will be examined at their proper place.

So far we have directed our attention to sensuous perception—perception, that is to say, which depends upon sensation. This is called in Sanskrit *váhya pratyaksha*, external perception, or *indriya pratyaksha*, sensuous *pratyaksha*. This however is not the only *pratyaksha upalabdhi* (perception) known to Gautama's school. To Gautama as well as to Kapila and Patanjali the mind (*manas*) is itself an organ of knowledge —a sixth sense in fact acting both independently and in community with the other organs of sense and action. All the manifestations of the mind except those that depend directly upon the senses, manifest themselves by the internal power of the mind. Such are the phenomena of pleasure and pain, the phenomena of judgment, and so forth. All the conditions of perceptive knowledge obtain here except one. There is direct knowledge of these mental phenomena (1). There knowledge is always true (2). There is never the slightest doubt as to the existence and nature of these phenomena (3). The knowledge of these phenomena is therefore, perceptive knowledge, but it is not caused by sensation. The lines of its production are different from those of external perception. Hence is this sort of perception styled internal. Thus there is a *vártika* on the aphorism of Gautama above cited:—

"It must also be said that the definition of *pratyaksha* should comprehend such objects of knowledge as the *A'tma*, &c., pleasure, &c.

"The *A'tma* of Gautama is the subjective manifestation of the mind, and the source too of this mental manifestation. Of this however later on. Suffice it to say here, that the existence of subjective mental manifestation, and other internal phenomena of the mind are matters of direct cognition to Gautama."

This then is the *pratyaksha* of Gautama. I shall now before entering into other connected matters examine the definitions given by other philosophers.

RAMA PRASAD.

(*To be continued*).

THE FOOTSTEPS.

A STORY OF A REMEMBERED PAST.

MY belief in Palingenesis, or Re-incarnation as the modern Theosophists call it, is not merely a theoretical one; it is based upon what for me are certainties. I am as surely convinced that I lived a life on earth before this present one, as I am that to-day I put pen to paper to write out for the benefit of others my strange experience. If I have lived one life on earth before this present, I see no reason why I should not have gone through many existences, or, as the author of the "Light of Asia" puts it, "passed from house to house of flesh." I can lay claim to no psychic development, to no gifts of seership, to no training in the occult sciences, and it is perhaps on that account that my discovery of the history of one of my previous lives, is all the more valuable to me. If I have been a student of magic or occultism at all, it has been merely on the theoretical side. Why the events that led to my re calling my previous existence should have happened, I cannot say. I see no reason or cause for the strange events that befell me, marked as they were by that curious spontaneity which would appear to attend even the psychic experiences of those who have trained themselves to walk in the paths of occult science. Though the incidents that I am about to relate, contained much at the time that strained my life to its fullest capacity, that made me a changed man, I can now quietly write them down, for they brought me in the end a life-long friend and a clue to much that had previously puzzled me.

It was on the 15th May, 1883, so my diary tells me, that I first heard the sound of the footsteps that were to play so important a part in my life.

The evening of the séance arrived. Cora had invited Lenore to be present and the latter hoped to see her lost child. The party were now gathered in Cora's dark, stuffy sitting-room.

"Mummy dear," said a voice, which Lenore recognised as that of her child. "I am here, darling," she replied.

Around the medium a mist was forming. It gathered and seemed to draw away from her. Then it stood apart on the floor like a white pillar. From out it grew a human form—a man wrapped in a black domino, holding in his hand the mask he had torn from his face. Lenore looked, and she recognised the man who had been her husband. He was just as he had looked on the night of his death and his face bore a look of undying hate.

Suddenly a change came over the form, an expression of doubt and fear, and then the form faded as suddenly as it had come. With a cry Lenore fainted.

Spooklet joined Black Domino after the séance. "Well," he said, "you gave her a good fright, are you satisfied? What's up man? You seem downhearted."' 'I'm blessed if I don't think he's found out at last what he is', he muttered. Black Domino looked up. "Spooklet," he said, "you've been deceiving me. I know what I am now. I'm only a spook, and I can't do anything to those two. I don't wish to have anything more to do with you. You are a distinct fraud. Here's the umbrella you recommended me to buy to keep off spooks—I give it you as a memento. Now you can go. I'm going to another sphere."

Spooklet looked at him with a smile and then he said, "Well, I am surprised—I really am surprised you didn't find this out before!"

* * * * *

Lenore married Hugh. She soon got over her fright at the séance, and the memory of Black Domino haunts her no longer. Nor does the query of the Sadducees of old trouble her:—In the resurrection whose wife shall she be?

E. R. B.

THE SA'NKHYA YOGA.

(*Continued from Vol. XV, p.* 559.)

CHAPTER V.

Perception—(continued). The definitions of Vyása and Kapila examined and explained.

PATANJALI, the author of the Aphorisms on Yoga, does not stop to define Perception. Vyása, however, gives a definition in his commentary on the work of Patanjali. The definition translated into English stands as follows:—

"*The Pratyaksha Pramána.*"

"(Perceptive act of knowledge) is that manifestation of the mind which consists principally in the ascertainment of the specific (qualities) of objects which are constituted of both specific and generic qualities; this manifestation has (the mind) itself for its object, and (the objective manifestation) is furnished through the passage of the senses or by the working of its own materials."

This definition requires many explanations to be thoroughly understood. First, it clearly puts forth the triple mental manifestations we are now familiar with—the subjective, the instrumental, and the objective. Perception is a manifestation of the mind which consists in the ascertainment of certain objects. It is therefore one of the instrumental manifestations of the mind. It is directed towards certain objective manifestations of the mind itself. These objective manifestations are furnished either through the passage of the senses, or independently through the working of its own laws, and arising out of its own substance. The former is evidently sensuous perception, and the latter internal. The objective manifestations are spoken of as in themselves constituted of twofold qualities, the generic and the specific: and it is said that in perception the mind is chiefly directed towards the ascertainment of the specific qualities. Now the object is spoken of as being constituted by generic and specific qualities, because it is always qualities that man perceives. The realities are, as already stated, beyond the ken of man. It is the appearances that are always cognized, and every object as we see it is therefore nothing more than a bundle of qualities. Some of these qualities are generic, others specific. The generic appearances are known in Sanskrit as *Sâmanya*: the specific ones as *Vishesha*. The generic appearance of any class of objects is that which it shares with others; the specific ones those which are peculiar to itself. It must be understood that in the terms of human knowledge all external objects are divided into five classes, as perceivable by five senses. Thus all external objects fall under either of the heads of *A'kâśa*, *Vâyu*, *Agni*, *A'pas* and *Prithvi*. The peculiar quality of *A'kâśa* is perceivability by the sense of hearing; and those of the others are respectively the capabilities of being perceived by the senses of touch, sight, taste and smell. Those objective mental manifestations therefore, which are caused by these various sensations, have the same specific qualities which the external objects, their causes, have. They have, however, certain generic qualities also. Thus, for example, the sound which we hear appears to have form (*Murti*). There are distinct notes, tones, tunes; and each of these is as rigid on its own plane as any solid substance we are familiar with. To speak in more technical language, the soniferous minima adhere to each other for the time being as rigidly as the atoms of a solid. Each note, each tone, each tune, has in the mind a distinct unchanging and unchangeable existence. The soniferous minima have thus a cohesion of their own.

Then, again, sound appears, as we hear it, possessed of the quality of smoothness (*Sneha*). Smoothness is defined as the quality which gives to the molecules of any substance, the power of easily gliding over each other, as we shall see further on. And there is such a thing in sound as its easy or difficult flow. The flow of sound in poetry and music is well-known. Thus, besides form, there is apparent in sound the quality of *flow*, or smoothness. It consists in the soniferous minima possessing the capability of gliding easily along each other.

Then, again, sound has a temperature of its own. The mental impression of sound very often becomes the cause of heat. Indeed it is well known that music has warming or cooling effects.

Fourthly, sound has the quality of impulsion or locomotion (*pranámitra*). It imparts motions to other objects, and as such is perceived by the mind. Now then *A'kás'a* as known to us is known not only as sound, but as possessing other qualities also, such as the qualities of form, smoothness, temperature and impulsion. Sound is the specific quality of *A'kás'a*, and form, smoothness, temperature and impulsion its generic qualities. Why? Because sound is found in *A'kás'a* alone; the other qualities are present as distinct appearances on their own plane in other elements also. The detailed discussion of this subject will be in its place when we examine the nature of external objects. The above illustration is, I think, sufficient for the purpose for which it is inserted here. It explains that all objects have certain qualities which are specific and others which are generic. The objective manifestations of the mind possess these qualities as well, inasmuch as they are the exact representations of the external objects.

Now Vyása says that perception consists principally in the ascertainment of these specific qualities of objects. It means that by perception we know sound, touch, taste, colour, and smell as such; not any other qualities that these impressions possess. Thus by the sense of hearing we hear sound, not form, nor flow, nor impulsion, although these qualities are no doubt present in sound, as it impresses the mind similarly with the other senses and objects.

It is then the specific appearances of the objective manifestations of the mind that are known by perception. These objective mental manifestations are caused by something brought into the mind through the senses, or by independent mental action itself. Thus we learn that while for Gautama it is sensation, which is the means of knowledge (*pramána*), for Vyása it is the consequent mental manifestation that is the means of knowledge. This distinction marks the radical difference of conception between these two schools of philosophers as to the meaning of *pramána*. While the Nyâya always puts the means of knowledge out of the mind, the Sánkhya Yoga puts it in the mind itself.

It is needless to say that the something which Vyása speaks of as passing through the passage of the senses to produce the objective mental manifestation, is nothing more than the Sensation of Gautama. Sensation is called in the Sánkhya Yoga philosophy the *indriya vritta*, which exactly translated would be sensuous manifestation.

Such is the definition of Vyása. I shall now take up the definition of Kapila. Aphorism 89 of his first chapter runs thus:—

"The *pratyaksha* is that mental manifestation (*vijnâna*), which comes into relief as an appearance of that with which it is related."

A little reflection will show that this is exactly the same definition which Vyása has put forth, though of course the modes of expression are different. Thus to both philosophers the *pratyaksha pramána* is a mental manifestation. Kapila names it a *Vijnâna*, while Vyása calls it *Chitta Vritti*. Both words are synonymous. It is an instrumental act of the mind, which constitutes the perceptive means of knowledge. This act, according to Kapila, comes into relief as an appearance of the object with which it comes into contact. This means that out of the substance of mind there is, as it were, carved into relief a picture of the object. The act of perception emerges as a picture of the object with which the act places it in contact. But the object with which the mind comes into contact, where is that? Inasmuch as it is spoken of as coming into relief, it is evident that the object itself is conceived by Kapila as forming part of the substance of the mind. It is in fact only an objective mental manifestation. According to Kapila too then it is an idea only that is perceived immediately. And indeed Kapila emphasizes this point by entirely omitting in his definition any mention of the causes by which these objective manifestations are generated in the mind. He does not, that is to say, make any mention in the body of the Aphorism of the action of the senses or of the indipendent action of the mind as giving birth to these objective manifestations. He finds certain objective manifestations in the mind, and leaving aside for the time the investigation of the causes which give them birth, defines perception as simply an act of the mind which brings into consciousness the objective manifestations already existing there. This definition thus comprehends equally well, both internal and external perception. That this is the meaning of Kapila is rendered plain by the answers which he gives to certain objections raised to his definition of perception. Thus one of the objections raised to this definition is that it does not cover the perception of the Yogîs, for their perception extends to past and future and distant phenomena. To this he replies that this definition is not defective inasmuch as the perception of the Yogîs is not external. It is an internal perception,—a perception, that is to say, of the substance of the mind itself. This substance of the mind consists of mumerous conscious and sub-conscious habits and experiences acquired in past lives, and the mind perceives these directly, just as it becomes conscious of the existence of memory, judgment, pleasure, pain and other mental manifestations. But it is further objected that the Yogî might see things which he has not yet experienced. To this the reply is:—

"There is no defect, because by intensity the relation is always at hand with the thing ordinarily beyond the reach of the senses."—91-i.

It is premature to discuss this question here. The meaning of Kapila, however, is that the powers of a Yogî being very highly developed, the necessary contact is secured, by coming events casting their shadows into his mind before they cast them into ordinary minds.

RAMA PRASAD.

ZOROASTRIANISM.

THE religion of Zoroaster (Zarathrustra) is probably the oldest form of spiritual teaching of which we have any record. We may perhaps except the earlier Chinese beliefs which prevailed in the days of the Yellow Emperor, but any other rival for the honors of antiquity would, it is believed, be seriously contested by this hoary religion of the Chaldeans. The teachings to which the name which forms my title properly belongs, are to be found in the *Avesta*, or more properly that part of the *Avesta* known as the Gáthas. It is not a system of nature worship as is commonly supposed, but more properly a Theism, unless we are willing to extend our ideas concerning nature, to embrace the cause as well as the effect, the soul of things equally with the body in which that soul is vested—as I think we should, and have good reason to do.

The age of the Gáthas is unknown and will, in all probability, remain so. On this point Bleeck says: "In the time of Darius the religion of Zoroaster was already so old that the language in which it was composed differed essentially from that of the Persian monarch." "This difference may be partly due to dialect," he says, "but there is no doubt that the language of the Avesta is centuries older than that of the cuneiform inscriptions." The date of the Chaldean Zoroaster is said to be 2459 B. C. Kirsher tells us that the name signifies "the image of a star," or again, "the embodied fire," from *tsura*, a figure or image, and *as'tur*, a star. Others, again, derive it otherwise, making of it "the son of a star," "the fixed or firm star," &c. Boetaset says it means "the contemplater of the stars", from *ser*, to contemplate, and *aster*, a star, and would hence make Sabians of all Zoroastrians!

Be the name what it may, we are faced with a yet greater difficulty in our enquiry after the Chaldean sage, inasmuch as from various writers we may collect no less than six Zoroasters. Probably, however, we are right in taking the first of these, for reasons which will be apparent to all. He was a Chaldean, called by Snidas an Assyrian, said to have died by fire from heaven, alluded to by Dion Chrysostom, when he says that "Zoroaster the Persian came to the people out of a fiery mountain"; or perhaps from the fiery zone, which may refer to the fabulous seat of the gods, or to the starry girdle of the ecliptic, or again to the Chaldean Empyreon.

By most accredited writers on this matter, we gather that Zoroaster was held to be a Magus or prophet, a sage who introduced sciences among the Persians, instituted the Fire-magic, founded an order of Magi among the Chaldeans, and otherwise combined in himself the offices of Prophet,

9. Thoughts on The Bhagavat-Gita, Parts 1-3

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THOUGHTS ON THE BHAGAVAD GITA.

READING the 'Divine Song' one can hardly help being impressed by the idea that much of India's misfortune is due to a very complete neglect of the philosophy and ethics taught by Shrî Krishna to his friend and disciple Arjuna. The philosophy is a very comprehensive one, and properly understood lies at the root of all the religions of the world, modern and ancient. What is that philosophy? We read in the seventh chapter.

"The *bhûmi*, the *ápas*, the *anala*, the *váyu*, the *kha*, the *manas* the *buddhi* and the *ahankára*—thus eightwise is my *prakriti*, differentiated—4, vii.

"This is the *aparâ*; know another *prakriti* of mine to be the *pará*, which becomes the *jíva*, and by which this universe is sustained—5, vii. Know that all beings are born out of these; I am the cause of the appearance and disappearance of the whole world"—6, vii.

There is nothing else further than me O Arjuna; all this hangs on me like pearls in a string—7, vii.

. . . .

"This *Daivi Máyá* of mine, made of the *gunas*, is difficult to get out of; those who come to me alone cross this *Máyá*"—14, vii.

Shrî Shankaráchârya reduces the terminology of the 4th verse to the ordinary terminology of the Sânkhya philosophy thus. The *Bhûmi*, *ápas*, *anala*, *váyu* and *kha* are the five *tanmátras*, better known in a reverse order as the *shabda*, *sparsha*, *rúpa*, *rasa* and *gandha tanmátras.* The word *manas* stands for *ahankára*, the principle of Individuality, inasmuch as it is the cause of *manas*. *Buddhi* is the cause of *ahankára*, the *Mahat-tatwa*, as it is otherwise called. The word *ahankára* stands for the *avyakta*, the *mûlaprakriti*, the one cause of all the other *prakritis*, the unmanifested noumenal cause of all the phenomenal powers of the universe.

The other *prakriti*, which is styled *jíva* here, is defined by the same learned commentator to be the *kshetrajna*, the twenty-fifth principle of the Sânkhya Yoga philosophy, the *purusha* as it is called, the conscious entity of the universe.

Thus there are two *prakritis*, the one the eight-fold *apará* and the other the single *pará.* What is the meaning of the word *prakriti*? The word comes from the root *kri*, which carries the idea of doing. The suffix *ti* gives to the word the idea of abstraction, and the word *kriti* thus means doing action, work. The prefix *pra* gives as usual the idea of fulness; and *prakriti* therefore means the highest power of work, that power of a thing but for which it would not exist. The two *prakritis* are therefore those two powers of the phenomenal universe, but for which there would be no universe such as we find it to be. The only distinction which is made between these two powers is by giving them respectively the epithets of *pará* and *apará.* Whatever may be the meaning of the word *pará*, it is evident that *apará* denotes the negative thereof. Hence are the two *prakritis* but the positive and negative determinations of the same substance.

The Sânkhya philosophy teaches that the *prakriti* acts for the *purusha*, to cause experience and *moksha* for the conscious entity. If there were no *purusha*, the *prakriti* would not act; hence the *purusha* too is a power which determines the evolution of the universe. It is for this reason that the Gitâ styles both these powers *prakritis*. There is hardly any doubt that the Gîtâ teaches the philosophy known as the Sânkhya Yoga, although some differences between the two terminologies, and in fact the improvement of the one upon the other, would seem to show that Shrî Krishna, although knowing Kapila, did not take his teachings directly from him. Both would seem to have drawn upon a common source. This, however, by the way.

As long as we do not recognize the *prakritic* nature of both the *purusha* and the *mûlaprakriti*, we cannot but conceive of the two as distinct entities. Kapila gave too much prominence to one side of the question, the mere action of the *mûlaprakriti* for the fulfilment of the purposes of the mere looker on, *purusha*. He never brought into prominence the necessary force given by the other entity to the action of the *mûlaprakriti*. But for the existence of the *purusha* there would be no action in the *prakriti*. The existence of the *purusha* is necessary for the manifestation of the universe. Hence it might very well be said from one point of view that the *âtma* creates the universe. It is this point of view from which Shrî Krishna speaks of himself as being the creator—the father and the mother—of the universe.

Before proceeding further in the investigation of this branch of the subject, it would appear to be necessary to examine the details of this division of the universe, to see if the division is justified by the observed or inferred actualities of the universe; and to determine the relations which exist among the various outputs of the *aparâ prakriti*, and the *parâ prakriti*.

It is these *prakritis* which are said to have created the universe. The purely created phenomena—the *vikritas* or *vikâras* as they are called—are sixteen in number. These are the five *karmendriyas*, the five *jnânendriyas*, the five *mahâbhûtas*, and the *manas*. Thus while describing the *kshetra*—the field, so to say, for consciousness to act in, Shrî Krishna says :—

" The *mahâbhûtas*, the *ahankâra*, the *buddhi*, the *avyakta*, the ten and the one *indriyas*, the five objects of the *indriyas* (*indrajagochara*, lit. the field for the " *indriyas* to roam in") 5. xiii "................ this in brief is the *kshetra*."—6. xiii.

The *ahankâra*, the *buddhi*, the *avyakti*, and the five objects *of the indriyas*—the *tanmâtras*—are the eight appearances of the *aparâ prakriti* mentioned above. The remaining sixteen are the mere *vikâras*, the purely created phenomena, with no further power to put forth new and entirely independent appearances.

If now we look into the universe without and within, we find first of all the sixteen *vikâras* existing, without much difficulty. To take up the five *mahâbhûtas* first. Their existence is a matter of direct sensuous knowledge. Perception tells us of the existence of the five qualities which appeal to our senses one by one. These are sound (*shabda*), touch (*sparsha*), colour (*rapa*), taste (*rása*), and smell (*gandha*). These qualities we find are the five specific qualities of the five *Mahâbhûtas—âkásha, váyu, agni, âpas* and *prithvi*, respectively. But there are five generic qualities too. These are *resistance* (*mûrti*) of the *prithvi*, smoothness (*sneha*) of the *âpas*, heat (*ushtva*) of the *agni*, change (*prânamtva*) of the *váyu*, and pervasion or space of the *âkâsha*.

Sound, touch, taste, colour and smell, are but five forms of motion, as modern science tells us. Sound is rectilinear, touch spherical, taste semicircular, colour trilateral and smell quadrilateral motion. These truths might be verified in various ways, by observation, experiment and inference. However that may be, we see at any rate very clearly that the matter we perceive with our senses possesses five generic and five specific qualities, as detailed above. The five generic qualities are so called because they appear each of them in turn associated with each of the five specific qualities. Thus sound—the qualitiy which is directly sensed by the sense of hearing, has a form of its own, which maintains its peculiar shape as against others of similar nature. This is so on account of the possession of the generic quality of resistance or form (*mûrti*). It is again known as possessing various degrees of what is called flow. This is the quality of smoothness. It is again known as possessing various degrees of temperature. Some sounds heat, others cool in various degrees. It has again in itself an inherent quality of change. It may swell or fall down, it may become intense or weak, and yet remain the same sound. This results from the possession of the generic quality of change or impulsion (*pranâma*). The quality of pervasion is again quite apparent; and it is also apparent that sound may be made to take many colours and independent qualities into itself. In fact, sound possesses all the phenomena of the universe into itself both *in posse* and *in esse*. In the same way we might see with a little thought how each of the other specific qualities of matter possesses each of these generic qualities. The objects of our ken are nothing more than outputs in various degrees and proportions of these generic and specific qualities.

We thus see that every sensuous object in the universe is possessed of two sets of qualities. These specific qualities form the gross appearance of every object. Grossness consists in the capacity of appealing directly to the senses. The generic qualities form what is called the *svarûpa* (own appearance) of every object. The five generic qualities are but five modes of motion, and it is the predominant or active quality of these five generic qualities which gives to the object for the time being the quality of perceivability. It is therefore the *svarûpa* of every substance which is immediately responsible for the maintenance of the gross appearance thereof.

But what is the *svarúpa* ? Before entering into this investigation, it would be advantageous to discuss the meaning attached to the word quality in philosophy taught by Shrî Krishna.

What do we mean when we say we perceive a particular quality? I have spoken above of these qualities as different modes of motion. But to use the language of modern science, there can be no motion without matter. In the language of the philosophy of Shrî Krishna, there can be no *rajas* and *tamas* without *satva*. These are the three celebrated qualities of Hindu philosophy of which the Bhagavad-gîtâ speaks as the constituents of the *Daivi Máyâ*, otherwise known as *aparâprakriti*. The *satvaguna* is the quality of substantiality, and the *rajas* and *tamas*, respectively, the qualities of forward and backward motion. These three qualities eternally exist in conjunction. The one cannot exist without the other. Wherever there is a particular form of motion, there must exist a quantum of substantiality. In the terminology of this philosophy, therefore, heat means matter in a state of that particular motion which causes the sensation of heat. Light means matter in that particular state of motion which causes the sensation of sight. Form (*mûrti*) means matter in a state of that particular phase of motion which persists along one or more lines as the case might be for the time being. Smoothness (*sucha*) means matter in that particular state of motion which causes one atom to glide easily along others. In short, all the forces of nature, whatever be their actions, are particular states of matter, the states being determined by particular forms of motion. Each and every force in nature has an appropriate state of matter.

In other words, it is the presence of the five generic qualities in varying degrees, which gives us various states of gross matter. The five generic qualities must be qualities of matter, in a state other than the gross form ordinarily known to us. In other words, each and all of these qualities is and are different presentations of the three qualities of substantiality, motion forward, and motion backward; or, in other words, still, these qualities are, or at best represent as many actual states of matter, each state being determined by its own constituent state of vibratory motion.

Heat is transmitted from the sun to every object on our planet. As between the sun and highest limit of our planetary atmosphere there is an absence of all matter such as is known to us on the planet, there must be some sort of matter existent in the vast interim, which serves to transmit heat to the earth. That matter has been named by modern science ether.

Heat, light, electricity, are now all of them conceived as being modes of motion of this ethereal matter.

The admission of the existence of ethereal matter is a necessity of scientific thought. Hindu philosophy propounds a consistent theory throughout, when it teaches the existence of five ethers instead of one. These five ethers of Hindu philosophy are five forms of subtle matter, the preponderating determinative motions being rectilinear, spherical, trilateral, semicircular and quadrilateral. This is the kingdom of *svarûpa*; it fills the whole universe; it is capable of presenting itself in many degrees of grossness. The gross forms which we perceive are nothing but what our senses can see of the *svarûpa* of any substance. Every particle of gross matter has its *svarûpa* behind.

Ice, water, and water-vapour are the same substance existing in three different states. What is that which changes three different states, and yet remains the same? It is really the *svarûpa* of water which remains behind solidity, fluidity and gaseousness all the same. These three states are the gross presentations of its *mûrti*; but the real thing with *mûrti* as one of its constituents exists quite independent of all these states.

It follows as quite natural that the *svarûpa* of any substance does not depend for its existence upon the gross appearance of that substance. The gross appearance might cease to exist, and yet the *svarûpa* will remain; and the *svarûpa* must exist before the gross appearance can come into existence.

We come thus to the conclusion that behind the gross appearance of the world there exists the real type-world of which the gross appearance is but one presentation. It is now time to analyze this type-world; for each type that we find existing in this world presents a vast capacity of development into higher and higher appearance. The types are found to change and grow. Hence does it become necessary to analyze these existences into their constituent elements and powers. It is as a result of this analysis that we shall recognize the existence of the eight forms of the *aparâprakriti*, and their different functions in the economy of the universe.

We at once recognize in these types the necessary presence of three elements.

Enough, however, for the time being.

RAMA PRASAD.

A TRANSCORPOREAL EXPERIENCE.

[*Ed. Note.*—From Dr. Gibier's valuable book "*Analyse des Choses,*" we translate one more instructive incident.]

MR. H. is a tall, blond young man, about 30 years old. His father was a Scotchman and the mother a Russian. He is a very talented artist-engraver. Both his parents were endowed with strong mediumistic powers. He did not interest himself in spiritism although he was born among spiritualists, and did not have any abnormal experiences until he met with what he called "the accident" about which he came to consult me early in 1887.

A few days ago, he told me, I came home about 10 o'clock in the evening, when I suddenly was seized by a strange feeling of lassitude that I could not explain. I decided, nevertheless, not to go to bed at

Ye helpers of the willing soul to start
Upon the sacred Path that brings release
From pain and birth and death, help us to cease.

AFTER-NOTE.

The principle of reversal must be extensively applied. The solar system illustrates it doubly. It was said that science tells us that the earth goes round the sun, while the senses tell us that the sun goes round the earth ; the Idea embodied in the system being that of a Governor ruling, &c., &c. But, for a thorough understanding of the Idea, it is necessary that the science-fact, being still a sense-fact, be reversed in a certain way. Yet again : in the sensuous appearance, the Ruler is within, in the centre: in the Idea, the Ruler is without, in the circumference, the Absolute, Space, Chidâkâśa itself ; the governed are the precipitations *from* it, and yet *in* it.

The rationale of this principle of reversal is found in the fact that Matter is the reverse of Spirit, yet spirit, essentially.

B.

(*To be continued.*)

THOUGHTS ON THE BHAGAVAD GI'TA'.

II.

It is apparent from what I said in the last paper that the *svarúpa* and *sthúla* appearances of the universe, are but the outcome of something behind them. This is a fact which must be conceived with as much clearness as possible, before the true nature of the powers behind it is understood.

The gross matter with which we are familiar, has been chemically analyzed into a certain number of what are called chemical elements. Their exact number has not yet been determined, and new discoveries are recorded every now and then. This, however, is immaterial. What is certain is this, that all our gross world admits of being reduced ultimately to a number of chemical elements. Now all these elementary states of matter change according to Indian philosophy into five states. In other words, all the gross matter we know of is capable of existing in five different states. These five different states are by Indian science named, *prithivi*, *ápas*, *tejas*, *váyu*, *ákása*, or, solid, liquid, igneous, gaseous, latent, as they might be called in English.

Three of these states, the solid, the liquid, and the gaseous, are now well recognized by Modern Science. There are indications of the recognition, by and by, of the other two also. In the solid state a certain degree of heat exists in the latent state, which is its constituent temperature, so to say. Every state of existence has a certain degree of appropriate temperature, without which, it is impossible to conceive of its existence as such. When some more heat becomes latent, the substance changes to the liquid state, and solidity disappears. When some more heat again becomes latent, the same substance is reduced to the igneous state. With a still higher temperature becoming latent; the same substance becomes gaseous. The igneous state is just between the gaseous and the liquid. In this state the element just begins to be visible to the eye, although it does not yet become a perfect liquid. Just like steam, which is neither water-vapour, nor yet perfect water. Water-vapour is not at all visible; steam begins to be visible. It is in fact visible gas. Beyond the gaseous state of every element, is its state of absolute physical latency, when with a still higher degree of temperature becoming latent, even the gaseous state disappears. This is the *âkâsic* state of all gross matter. A planet or other heavenly body first appears in the heavens in the gaseous state. The gaseous state of this planet is not evidently an outcome of nothing. The state in which planetary matter must have existed before putting forth the gaseous state, is called its *âkâsic* state, or its state of absolute latency, or as it might be called, the spatial appearance of that substance.

Much more might be said in support of the physical fact that every element of chemistry has the capability of changing into five different states. It is however needless, and the arguments are not affected as long as we grant the capability of these chemical elements existing in more states than one, whether they be three or five. Every element then has the capacity of existing in five different states. These different states are the results of different qualities predominating for the time being. The qualities have been named above. It will be seen that they are nothing but so many expressions of five different kinds of motions. *A'kása* represents the rectilinear motion, *váyu* the spherical, *tejas* the triangular, *ápas* the semi-circular, and *prithivi* the quadrilateral motion of any substance. It is not very difficult to see how rectilinear motion represents the quality of roominess or space (*avakâsadâna*); how spherical motion represents what might be called the gaseousness (pranâma); how trilateral motion represents temperature (*ushnatá)*, how semi-circular motion represents smoothness (sucha), and finally how quadrilateral motion represents resistance (mûrti).

It appears from these considerations that the capacity of any substance to change into and keep a particular state, represents in the substance, the power of moving in five different ways; for *capacity always represents powers in the passive form*. This force evidently lives in something which is independent of the element itself. The element is a group of five different states of matter. It must be so. For otherwise it would be impossible to explain the changing predominance of these different modes of motion. This is evidently the behaviour of a compound substance. The five component elements of any chemical substance are called *tanmátrás*, or subtile *tatwas* of *prána*, or ethers as they might be called. And the *svarûpa* of a chemical gross element, is that state of *equilibrium* of the *tanmátric* group of minima, in which none of the five future gross appearances has shown its predominance as yet;

and which keeps constant, when the states are changing. We see, thus, that the real chemical element, the constant factor among the five changes of state which it can undergo, is the *svarûpa* of the element, and that the *svarûpa*, the state of equilibrium, must exist before any of the predominant states thereof can show itself. We see also, the necessity of the existence of the five *tanmâtras*, mentioned above, in order to explain the existence of the *svarûpa*. These *tanmâtras* are five ethereal substances, each moving in one particular mode. A tanmatric minimum of that substance, putting forth one complete vibration of that particular mode of motion. Inasmuch as it is these five *tanmâtras*, which thus give existence to the *Mahâbhûtas*, they are called *prakritis*.

It is not, however, only the function of giving objective existence to these *Mahâbhûtas* that these *tanmâtras* perform. We must posit the existence of a subjective, and an instrumental function as well. In the Sânkhya Yoga division adopted by the Bhagavad Gîtâ, while the objective appearance of the same substance is called *tanmâtra*, the instrumental is called *indriya*, and the subjective is called *manas*.

Now this *indriya*, in modern language is electricity, which as nerve-force or animal electricity in the animal organism, performs the double function of sensation (*Jnâna-indriya*) and action (*Karma-indriya*). *Manas* represents the subjective power of ideation, or as it is called in Sanskrit *sankalpa* (formation).

The subjective *manas* creates ideas, and transmits them by the electricity to the *tanmâtras*; out of which is cast into the mould supplied by the idea, the *svarûpa*, of any elementary or compound appearance into the gross world. The phenomenon of the same substance performing three different functions in three different states is not new. It is a matter of daily observation. Hence it is that some philosophers speak of the five tatwas performing the three functions in three different states. The *manas* of the Sânkhya Yoga philosophers is evidently an entity capable of putting forth a five-fold power of action, and a similar power of five-fold receptivity. The *indriya* is evidently the same five-fold power of action as also of receptivity or sensation. The *tanmâtra* is again the same five-fold objective appearance.

We see thus that before we can fully explain the gross world, so familiar to us, we must posit the existence behind the gross world, of five *prakritis* performing three distinct functions, or from one point of view four.

But the Bhagavad Gîtâ speaks of other *prakritis* beyond these. We have then to see if we can analyze these prakritis further. A little reflection shows us that no further analysis is possible. But for all that, we see also that our list of *prakritis* is not yet exhausted. For we see, working at the bottom of these *prakritis* as well as all their products, a very distinct power, which is none of these, and yet which governs the functioning of all and every one of them. This is the power of INDIVIDUALITY. Thus we have seen that the same five tatwas, perform three distinct functions. And not only this, we see also clearly that the five tatwas themselves do not differ from each other in anything except the mode of motion. It is but one ethereal substance that moves in five different ways. We come then to this, that it is but one ethereal substance which puts itself forth as subjective, instrumental, and objective—or respectively, *manas-indriya* and *tanmátra;* and that each of these again puts itself forth as five appearances performing different and distinct functions. There must therefore be really at the bottom of all these appearances, a substance commom to all of them, and possessing the power of putting itself forth into distinct individual appearances, both elementary and compound. The existence of this power in the universe is a matter of ordinary observation. Individualization is going on ever before our eyes. The one becoming many is the recognized law of evolution. We thus see that behind the phenomena of ideation, sensation, action and objectivity, lies the power of Individuality. This is called AHANKA'RA, or *Manas* in the seventh chapter of the GI'TA'. It is in reality a *prakriti*—an output of the three qualities of substantiality, motion forward, and motion backward,—or in other words a substance having the power of putting itself forth into distinct individual appearances. It is this power which puts itself forth as the *tanmátra*, the *indriya* and *manas*, and further on through the agency of these into innumerable *svarúpas* and gross appearances.

This principle of Individuality, the *manas* of the *Bhagavad Gítá*, does not change, while all the phenomena of the lower principles are constantly coming and going. All the phenomena of life which are coming and going are the outcomes of the mutual action of *manas-indriya* and *tanmátra*. Behind them stands the Principle of Individuality which changes not with them, and it must so stand, for they have come out of it, and must go back into it; and the cause does not disappear with the disappearance of the effect. We have now to study this power of individualization. This itself is an output of energy. And we see no energy in the universe which acts perpetually. There is always a period of rest and an equal period of activity. If therefore the power of individuality is active at one time, it must be at rest another time. There is therefore an appearance of this universal substance in which the power of individualization is for the time latent. This appearance must then be taken as possessing the power of putting forth the principle of Individuality itself. This is the *Mahat tatwa* of the Sânkhyas or the *Buddhi* as it is also called. This is the ultimate phenomenon which lies at the root of all other phenomena. In the phenomenal universe we see all these *prakritis* manifested. There is the pure phenomenal existence of which all the other appearances are but the qualities and powers (Buddhi). There is again the power of individualization, the first output of this phenomenal existence (shankâra or *manas*). There are again the five *tatwas* performing a triple function (manas, indriya, tanmâtra).

The Buddhi is the *will to know*, and the *will to be*, of the universe—the single output in the phenomenon of consciousness, and objective existence. The *will to be* and the *will to know* are but two aspects of the same thing, the one comprehending the other from different points of view.

So far have we proceeded in our search of the finite. Whatever is in the gush of phenomenon is necessarily limited. But we see at the same time that the finite has no end. It is ever expanding with the expanding view of man. Whatever the limit of the finite, it appears surrounded by something still beyond. That ever present beyond, is the Infinity of knowledge and *beness*. The Infinite always covers the finite. This Infinite which is ever behind the finite, without which in fact no phenomenon does exist, the Gîtà styles the *purushottama*. This *purushottama* presents two appearances—consciousness or *purusha*, or *Kshetrajna* as the Gîtâ calls it, and the *mûlaprakriti* or unmanifested objective existence—the unmanifested rootless root of the objective side of the universe. The *purusha* is said to be the higher of the two—the *para*. This is so because upon the *will to know*, depend ultimately the outputs of the *will to be*. While so to say, the *will to be* is the material cause of the universe, the *will to know* is the final cause. This fact the Sânkhya recognizes by saying that the *mûlaprakriti* works for the *purusha*.

We see thus that the *prakritis* of the *Bhagavad Gîtâ*, must and therefore do exist, before we can explain the gross world so familiar to us. Without these *prakritis* the gross world is unexplainable. We arrive at these *prakritis* in our search of the natural sequence of causes and effects. We thus see that the *purushottama* or *paramâtma* is at the root of the phenomenal universe, and that the *purusha* and *mûlaprakriti* or avyakta are but two aspects of this one. If there were no *purushottama*, there would be no universe. This then is principle No. 1.

The first output of this principle is the *Buddhi*, the active *will to know* and the *will to be*, of the phenomenal universe. This is principle No. 2.

This *will to be*, and *will to know* shows itself as possessing the power of individualization. With the power of individualization manifested, it becomes the principle of Individuality. In this manifestation the *will to know* becomes self-consciousness, and the *will to be* becomes the power of *objective differentiation*. This is principle No. 3.

The first differentiation of this principle is three-fold, the knower, the known, and the act or instrument of knowledge; the doer, the work, and the act or instrument of action. These are the *manas*, *indriya* and *tanmâtra*, or the *lower manas*, *kama* and *prana* of modern theosophical writings. The *manas* being grouped together with the *indriyas*, these three manifestations give us the fourth and the fifth principles of theosophy. These group together into *svarûpas* of various substances, and the *svarûpas* put forth five different states of the sthula world. There are two more principles, the 6th and the seventh. Counting from below, we may call the *sthula* (gross) No. 1. and the *atma* No. 7.

Now this alone is not the only division of these principles. Different philosophers and religious teachers have variously grouped these principles to suit different purposes and different understandings. Thus there are at least two more divisions that we notice in the Bhagavad Gîtâ itself. The first is the division of the entire man into three *purushas* :

1. The *purushottama*.
2. The *akshara purusha*.
3. The *kshara purusha*.

Thus we read in the 15th chapter of the Gîtâ :—

"These are the two *purushas* in the world, the *kshara*, and the *akshara* ; the *kshara* is all the *bhûtas* (tatwas), the One containing all is the *akshara*." 16. XV.

"There is another *purusha*, the highest (*uttama*), called the *paramâtma* ; who is all powerful and unchanging, and who, passing into the three *lokas* (worlds), sustains them." 17. XV.

"Inasmuch as I am beyond the *kshara*, and higher than the *akshara* too, I am known as *purushottama*, to the world and in the world divine." 18. XV.

The word *bhûta* in the above quotation stands for the five tatwas, which perform the triple function of ideation, action or sensation and objective ethereal appearance—the *manas*, the *indriya* and the *tanmâtra*—and of course their effects, the *svarûpa* and the *sthûla*. This makes the mortal man (the *kshara purusha*).

Beyond this is the dual principle of *buddhi-ahankâra*, which as shown above is the one containing all. This, therefore, is the *akshara purusha*, the immortal soul. The great commentator, Shrî Şhankarâcharya, describes this *purusha*, as "the *parmâtma's* power of *mâyâ*, the seed for the birth thereout of the *purusha* known as *kshara*, the receptacle, of the residua from actions, &c., of numerous (lit. more than one) creatures that come and go."

This evidently is the *buddhi-ahankâra*. The *buddhi* is described in the Sânkhya Yoga philosophy as the principle, which lies at the root of all phenomena. It lies at the root of all mental habituations. The force of habit lives therein and comes thereout on manifestation, because in *buddhi* is the ultimate root of all phenomena. This buddhi is evidently the *mâyâ shakti* as Shankara calls it of the *purushottama*. As I have shown, but for the *purushottama*, this *buddhi* could not have existed. Therefore it is only a peculiar mode of expression to say that this *will to be* and *will to know* (mâyâ shakti) is of the *bhagdavân* (the *purushottama*).

When this *buddhi* puts forth the power of *individualization* (ahankâra), then only does it become the receptable of the residua (sadmskâra) of the actions, &c., of *more personalities than one*. Therefore it is the double principle of *buddhi-ahankâra*, which performs this immortalizing function with respect to *individuals*. Thus the residua of the karma of Jacob, John and Tom, live separately for each of them in the principle of *buddhi-ahankâra*. Hence in every man, his dual principle of *buddhi-ahankara* is the immortal soul in him. In other words, it is the real man, or, in other words, the real power that lies behind all human and other manifestations of the universe.

Beyond this stands the *purushottama*, present all the same in all and every manifestation, yet distinctly beyond the phenomenal world, and kept separate for purposes of devotion in this division.

According to this division, the immortal soul, the *buddhi-ahankâra*, gathers into itself the experiences of the lower universe, by means of its subjective manifestation—the manas—the end in view being the expansion of the individual into the universal—the idea of separateness generated by the action of *manas* among various phases of the *tanmâtrika* appearances, merging finally into one. When there is consciousness and something to be known exists along with it, and has existed for all time, the thing to be known *must* present all its phases to the conscious entity. As it happens from the very nature of things, the consciousness which works on the plane of *manas* is characterized by the idea of separateness, and its knowledge is therefore limited. But it works on for the purpose of obtaining knowledge and gaining experience. This energy is never lost. It is conserved, and the receptacle for this energy to be conserved in, is and must of course be the *buddhi-ahankâra*, which is the source of manas itself. The more the energy conserved, the more the resultant power, and where should it end but in the infinite. This is one form of the triple division of man. The other grouping of these principles, and whatever more I have to say on this subject, I shall take up in my next article. The present one is growing too long.

RAMA PRASAD.

(*To be continued.*)

A TYPICAL HATHA YOGI.

WE had laid aside for publication an account by Pandit R. Anantakrishna Shastri, of his visit to a famous Yogi at Trevandrum, the capital town of Travancore, when a better narrative appeared in the *Madras Mail*. We copy it in preference, as it gives the Western reader a more realistic description of the appearance and behaviour of the genuine Indian ascetic of the Hatha school. The thing to be noted is the tremendously sustained exercise of the will in control of bodily functions and cravings. We see it here carried to the farthest possible extent. In comparison with it, the recorded fortitude of Western people under physical privations seems, with extremely rare exceptions, to be a minor affair. As to the good of it, it has been often said in theosophical literature, that that is prospective rather than immediate. Men like this Yogi, the old Sikh ascetic of Allahabad (described in "Old Diary Leaves" for February) and others, by developing this iron resolution prepare the way for much greater things in their next incarnation: but the present one is almost wasted, so far as any permanent altruistic effect on others is concerned. The teaching of Lord Buddha on the subject of the worthlessness of mere asceticism for purifying the individual, is eloquently given in the Buddhist books, and it agrees back from the effort or who harkens not to the divine voice within when once its accents have reached his ears.

A WAYFARER.

THOUGHTS ON THE BHAGAVAD GI'TA'.

THE third division of principles which we find mentioned in the Bhagavad Gîtâ is met with in the 42nd verse of the third chapter.

The organs (indriyas) are higher (*para*); higher than the organs is the manas; higher than the manas is the buddhi; what is higher than the buddhi is the A'tman (Purusha), 42, III. This, in fact, is a different grouping of the principles mentioned in the seventh chapter, and treated before. The organs here are the five powers of sensation and the five powers of action, not the gross organs of action. The indriyas, says the verse, are higher. This evidently means that there is something on this side the indriyas than which they are higher. That something can be nothing but the *svarûpa* with its gross covering. The word "higher," in the translation of the above verse, stands for the Sanskrit *para*. Now the great commentator, Srí Sankarâchârya, gives a peculiar connotation to this word, both here, and in his commentary of verses 10th and 11th of the 3rd Valli of the Kathopanishad. He says that the indriyas are higher than the gross body because they are more subtile, stand inside, pervade them, etc. A'nandagiri, the glossator of Sankara's commentary, says "by the word '*etc.*' is to be taken *causality, etc.*"

In the commentary of verses 10th and 11th of the 3rd Valli of the same Upanishad we find the great commentator saying:—

'The indriyas are (here) the gross (objects); those that give birth to these their effects, for the purpose of manifesting themselves, are the *arthas* (real objects) *higher* than them—(*i. e.*) *subtile, large* and *individualizing selves*.' The idea of the word *para* (higher), then, is *subtile*, large, and individualizing self; and it is also indicated in the above quotation that the higher principles are the causes of the lower ones. We learn thus from the Gîtâ that the powers of sensation and action are subtler than the gross appearances of the universe; they give birth to them as their effects; they sustain them; they pervade them, and are inside them. This in fact is the relation of the immediately higher principle to the immediately lower. This verse tells us the following story in a tabular form:—

	Sthûla Svarûpa.	I.
Pervading, living inside, the individualizing selves—causes of No. I.	Indriyas.	II.
Do. of No. 2 and of 1 also.	Manas.	III.

Pervading, living inside, the individualizing selves—causes of No. 3 and hence of 2 and 1 also.	Buddhi.	IV.
Do. of No. 4 and therefore of all.	A'tman or Purusha.	V.

Now what is the meaning of the word manas here. It does not mean the principle of individuality (Ahankâra). Srî Sankara defines it as the principle of ideation—that which makes and unmakes the ideal moulds of the objective universe (*Sankalpa Vikalpâtma*). This is the lower manas of the Sânkhyas, otherwise known as one of the eleven indriyas of that school of philosophy. That being the case, the word buddhi here must be taken to stand for both the principles of *Mahat tatva* and *Ahankâra*. It might be translated here as the *individualizing will to know and will to be*, or, shortly, *individual will*. The object of this division appears from the preceding verses of the Bhagavad Gîtâ. Srî Krishna wishes Arjuna to understand that the Kâmarûpa, or desire, acting through the powers of sensation, action, ideation and individual will leads the Purusha to act viciously (verses 39 and 40 of chap. III). Says he:—

"O Arjuna, this desire (Kâmarûpa), ever the enemy of the wise, never fulfilled, never satisfied—covers away his wisdom." 39, III.

"It lives in the powers of action and sensation (indriyas), ideation (manas) and individual will (buddhi). Having covered away wisdom, it makes the Purusha forget (the purpose of life)." 40, III.

The individual will (Buddhyahankâra) persists in the maintaining of individuality, the manas goes on ideating, the powers of sensation sense on, and the powers of action never cease to act according to the very laws of their being. So far it is all right. This process must go on in order to fulfill the purpose of life—the attainment of Moksha through the gathering in of the experience of the phenomenal world. The knowledge of the phenomenal world, from the gross appearances up to the buddhi, must precede the attainment of omniscient wisdom, and consequent Moksha, by the monad. But what is that which checks this onward march of the Purusha? Desire, says Srî Krishna. There is a very narrow way between the birth of desire and the attainment of wisdom. In the words of the Kathopanishad it is as fine and sharp as the edge of a razor; it is very difficult to pass on. But for constant watch and efficient guidance the chances are more powerful towards falling into the pit of desire. Consciousness coming, as it must, into contact with the gross phenomena of the universe is, so to say, for the time saturated with those appearances. By the working of the universal law of habituation (Vâsanâ) these phenomena become part and parcel of the self. Then comes in the resistance which habits of the mind always offer to the entrance therein of new knowledge. This resistance to new knowledge, and the tendency to stick to what is already familiar, is desire.

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'*Anyadeva sreyah anyad uta preyah*,' says the Kathopanishad. 'The good is something else, and the pleasing something else.' The tendency to stick by habit to what has already been gained is pleasing. This in fact is the feeling of pleasure. The contrary tendency to leave behind what has already been gained, and gain more and more knowledge is the good. The former tendency is the mother of desire. The latter leads to the attainment of wisdom. Evidently the former tendency is inimical to the latter. In the words of the Bhagavad Gîtâ,

> 'Desire is the enemy of the wise.'

This, however, later. What we have now to see is whether the principles of the universe and of man, mentioned in the Bhagavad Gîtâ, have been shown to be real and not imaginary. The following is a tabular view of all the three divisions of these principles met with in the Bhagavad Gîtâ.

I	II.	III.
1. Purusha-prakriti or Purushottama.	1. Purushottama.	1. Átman.
2. Buddhi	2. Akshara Purusha.	2. Buddhi.
3. Ahankâra		
4. Manas and Indriyas.	3. Kshara Purusha.	3. Manas. 4. Indriyas.
5. Tanmâtrâs.		5. Tanmâtrâs.
6. Svarûpa.		6. Svarûpa,
7. Sthûla.		7. Sthula.

The reality of the seven principles is shown by ordinary analysis as stated in the first and second articles on the subject. The world that we have before us must have all these principles behind to explain its appearance. It is a matter of ordinary observation that every gross material on the face of our earth passes through five states—the solid, the liquid, the igneous, the gaseous and the Ákâsic. The most ordinary experiment by the help of which this phenomenon can be studied, is available in the most ordinary substance, water.. Water is known in the solid state as ice. Its ordinary state is liquid. As you begin to heat it, you have steam which is more rarefied than liquid, but which is not yet gas proper. This is the igneous state of water, the state of visible gas. Higher up is that state of water-vapour, which is pure gas. Higher up is the Âkâsic state or the state of entire latency of the physical state of any substance. Take any substance in its solid state. Heat it. With the entrance of a certain amount of heat, which varies with every substance, the state of its solidity becomes latent; add more heat and its liquidity also becomes latent, and you have the same substance as steam, that is, in its igneous state. Heat it still more, and the steam disappears. The substance has passed into the purely gaseous state. If this be heated sufficiently it will entirely pass out of the gaseous state. But such a degree of heat is perhaps impossible to obtain on this planet. The phenomenon of latent heat is however suffici-

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ent to prove that there is such a thing as the Âkâsic state of all the forces and the material states of the universe.

This is plain enough. But for the purpose of showing the truth of the philosophy of the principles embodied in the above quotations of the Bhagavad Gîtâ, the yet plainer fact that all matter passes through at least three states of existence is sufficient. That a certain element or compound substance is capable of passing through more states than one, means that that element or substance is possessed of as many forces remaining therein in the latent or potent state, as the case may be, for the time being. Cold is really negative heat. It is not different in its nature. That anything is capable of receiving heat or any other force into itself, means that it is in a negative condition as compared with the present source of heat or other force. In other words that force is already present in the substance although in its negative phase. There is only a difference of degree between power and capacity. Every force exists everywhere in different degrees. In some places it manifests itself as power, in others as capacity. Hence the fact that every chemical substance has the capacity of existing at different times in more states than one, goes distinctly to show that every gross chemical substance is really a compound of as many different material states, or we may say forces, for force is really only a state of matter, in a higher condition. Hence is every chemical element really composed of five TANMA'TRA'S—Sabdatanmâtrâ, the soniferous ether; Sparsa-tanmâtrâ, the tangiferous ether; Rûpa-tanmâtrâ, the luminiferous ether; Rasa-tanmâtrâ the gustiferous ether, Gandha-tanmâtrâ, odoriferous ether. Every chemical atom is a compound of five descriptions of ethereal minima in varying proportions.

We learn then the following truths from the above teachings of the Bhagavad Gîtâ.

1. The gross body of man as we see it, must have, and has, behind it, a subtile counterpart, known as the *Svarûpa* or sometimes as the Linga sarîra, the astral body, the subtile body, &c.

2. This subtile body is composed of five tanmâtrâs and ten indriyas, *i. e.*, five ethers functioning as objective and instrumental appearances.

3. The mould which is supplied to these tanmâtrâs and indriyas in which the *Svarûpa* is cast, comes from manas, the principle of ideation, the eleventh indriya of the Sânkhyas.

4. The power which sets the ideating agency (manas) into motion is the individual will, *Buddhyahankâra*. It is sometimes customary to speak of these principles also as the indriyas and thus raise the number of organs (indriyas) to thirteen. When this is done, the Purusha, alone (the conscious entity) is spoken of as the spirit. The individual will is called the Akshara Purusha.

5. The experiences of man consist in the changing states of the principle of ideation (manas) and the lower principles. The *Budhya-*

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hankâra or individual will preserves these experiences, and the forces for future evolution generated by past experiences. The *Budhyahankâra*, therefore, is the immortal soul of man. It really creates the lower principles and bodies, and can exist without them. The *Budhyahankâra* (individual will) is called immortal because it accompanies the Purusha in all its pilgrimages up to Nirvâna, when it really expands into omniscience and ommipotence, and thus having left no purpose for further action is practically still, and leaves the Purusha free from all connection with the products of Prakriti.

RAMA PRASAD.

THE TELEPHONE.

AN OBJECT LESSON ON PRAYER.

MAN has, by patient investigation, discovered many of the secrets of science ; and among these wondrous forces of Nature which he has learned to control, none are rendering more efficient service to humanity than the marvellous electric system, by means of which distant peoples are united in one great circuit of swift and certain communication.

The popular telephone, only an example of this mighty energy, has already become established as a domestic institution, almost indispensable to our daily business. And by means of the private wire, every household in our cities may now join in the benefit of immediate intercourse with its distant friends. Indeed, so familiar have we all become with this trusty messenger, that we can hardly realise that it is scarcely twenty years since it was discovered.

Yet, its very simplicity and efficiency depend upon the careful observance of certain well defined conditions :—First, there must be the conducting wire, stretched or laid down between the points of communication, and perfectly insulated from contact with any other conductor. Next, each end of the wire must be supplied with a correctly adjusted instrument for receiving and transmitting ; and these must again be actuated at each terminus, by a small battery, the poles of which must be so connected as to form a complete circuit, through the line wire, the instruments, and a return or earth-wire.

In adjusting the apparatus it is necessary to see that every point of metallic contact is perfectly clean and close. These surfaces must be polished with great care, for any dirt or corrosion between them will most effectually cut off all communication. Any defect in the insulation of the wire, or the contact of cross-wires or other obstruction, will either rupture the current, deflect the message, or make a short circuit through the earth without reaching the distant receiver.

When these few conditions are perfectly maintained, it is really wonderful how easy it is to converse with distant friends, to recognise the tones of their voices, and to feel that the absent are for the moment, present close beside us.

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10. The Problems of Vedanta, Parts 1-2

*The Theosophis*t, v.20 (March-April 1899) habits of the tiger and the swine, and in order to rise higher one must dwell on the ideals of brotherhood, co-operation and compassion taught by a Krishna, a Buddha and a Christ, rather than the cruel doctrines of 'The struggle for existence' and the survival of the (brutally) fittest, half relinquished in his later years even by Professor Huxley.*

It is not possible for me to speak on the effect of diet on man's spiritual nature, for those only who have personal experience of such matters may speak of them, but it is not difficult to realize how far a non-flesh diet tends to make a race and an individual more humane.

The question of food, however, need not upset us members of the Theosophical Society, for within its non-dogmatic atmosphere we are free to think for ourselves and to work out our own salvation, for we believe that on higher levels there is unity, and before we arrive there we must agree through our differences due to limitation.

UMRAO SINGH.

THE PROBLEMS OF VEDANTA.

BEING A TRANSLATION AND EXPOSITION OF THE VYASADHIKARANAMALA OF BHARATITIRTHA.

I DO not know whether or not the following pages will find favour with the readers of the *Theosophist* generally. If not, the only excuse which I can put forth for this publication is, the growing popularity of Vedântic studies, and the comparative difficulty of studying the aphorisms of Vyâsa, and their various commentaries. Bhâratîtirtha has put into easy verse the problems of this splendid philosophy, discussed by Bâdarâyana Vyâsa in his aphorisms. It is a very useful epitome, and is calculated to help all students, and especially those who may not be able or inclined to give much time to the study of this all-engrossing philosophy. I intend to give a running and not very difficult commentary upon the verses, taken almost entirely from Srî Sankarâchârya. To take up the book without more preface :—

प्रणम्यपरमात्मानं श्रीविद्यातीर्थरूपिणम् ।
वैयासिकन्यायमाला श्लोकैः संगृह्यतेस्फुटम् ॥ १ ॥

Having paid my respects to God as manifested in my preceptor, I throw the Problems of Vedânta taught by Vyâsa, into easy metrical form.

A Problem (Sans. *Adhikarana*, *Nyâya*) consists of the full exposition of any given proposition. It has the following five parts :—

1. *Vishaya*, the statement of the subject.
2. *Sandeha*, the doubt (as to the real solution of the problem).
3. *Sangati*, connection with the foregoing problem.
4. The *pûrvapaksha*, the Antithesis.
5. *Uttarapaksha*, the *Thesis*.

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* "Evolution and Ethics," 1894.

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Each problem consists of two verses.

एकोविषयसन्देह पूर्वपक्षावभासकः ।
श्लोकोऽपरस्तुसिद्धान्तवादी सङ्गतयःस्फुटाः ॥ २ ॥

The first verse shows the subject, the doubt, and the antithesis; the second speaks of the thesis; the connections are plain (and have therefore not been explained).

शास्त्रेऽध्यायेतथापादे न्यायसङ्गतयस्त्रिधा ।
शास्त्रादिविषयेज्ञाते तत्तत्सङ्गतिरूह्यताम् ॥ ३ ॥

There are three of these relations as follows:—

1. The relation of the science under discussion.

2. That of the chapters.

3. That of the fourth part of a chapter.

When the contents of each are known, their relations with each other are easy of discovery.

शास्त्रंब्रह्मविचाराख्यं अध्यायास्युश्चतुर्विधाः ।
समन्वयाविरोधोद्वौ साधनञ्चफलन्तथा ॥ ४ ॥

The science is known as 'the contemplation of Brahman (*Brahma Vichâra*). The chapters are fourfold :—

1. The *Samanvaya* shows that all the *upanishads* speak of Brahman, under whatever different names and forms He may be.

2. The *Avirodha* explains the apparent contradictions of the Upanishads.

3. The *Sâdhana* shows the means for the attainment of Divine wisdom (*Brahmajnâna*).

4. The *Phala* shows the end of man.

Each of these chapters is divided into four parts (*pâda*).

समन्वयेस्पष्टलिङ्गमस्पष्टत्वेऽप्युपास्यगम् ।
ज्ञेयगंपदमात्रञ्च चिन्त्यंपादेष्वनुक्रमात् ॥ ५ ॥

The four parts of the first chapter (the *Samanvaya*) have the following aims :—

1. The first part treats of those texts which are clearly applicable to Brahman.

2. The second part has to do with those texts which may be equally applicable both to the personal soul (in the capacity of worshipper), and the Brahman (in the capacity of the worshipped), but which in reality are applicable to the latter.

3. The third part treats of those texts which might be equally applicable to both the personal soul (in the capacity of the knower) and Brahman in the capacity of the known), but which in reality are applicable to the latter.

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4. The fourth part defines the meanings of certain words which have been differently understood by different men.

It may be noted that certain problems will hereafter be found to have been incorporated in one part of the book, while more properly they ought to have been thrown into another part. This is on account of there being some intermediate (*avântara sangati*) connection between those and the foregoing problems.

द्वितीयेयुक्तितर्काभ्या मविरोधोऽन्यदुष्टता ।
भूतभोक्तृश्रुतेर्लिङ्गश्रुतेरप्यविरुद्धता ॥ ६ ॥

The second chapter (the *Avirodha*) shows in the first part, that the doctrines of the Vedânta are not contrary either to reason or tradition; in the second part it shows the absurdities of the doctrines of other philosophical systems; in the third it shows, (*a*) that the texts on the nature and order of the manifestations of the *tatvas* do not contradict each other; (*b*) the same about the personal soul (the enjoyer); in the fourth it shows the same with respect to the subtile body (*linga-sarîra*).

तृतीयेविरतिस्तत्त्वम्पदार्थपारिशोधनम् ।
गुणोपसंहृतिर्ज्ञाने बहिरङ्गादिसाधनम् ॥ ७ ॥

The third chapter (the *Sâdhana*) has the following contents :—

Part I.—The nature of *Virati*, or *Vairâgya* (indifference).

Part II.—(*A*) Exposition of the meaning of the word *Tat* (That).

(*B*) Exposition of the meaning of the word *Tvam* (Thou).

Part III.—The bringing together of the qualities.

Part IV.—Treatment of the external and internal actions, which cause the purification of the mind, so as to render it fit for the reception of divine wisdom.

चतुर्थेजीवतोमुक्ति रुत्क्रान्तिर्गतिरुत्तरा ।
ब्रह्मप्राप्तिब्रह्मलोका वितिपादार्थसंग्रहः ॥ ८ ॥

In the fourth chapter (the *Phala*) we find the following :—

Part I.—Treats of salvation while yet alive (*Jîvan mukti*).

Part II.—Shows the dying man's method of leaving the body (*Utkrânti*).

Part III.—Shows the road which a worshipper of the qualified Brahman has after death to take.

Part IV.—Shows in its first portion, the process of *Videhamukti*. the salvation after death of the worshipper of the non-qualified Brahman, and in its second portion treats of the state in which the worshipper of the qualified Brahman lives after death.

ऊढित्वासङ्गतीस्तिस्रस्तथावान्तरसङ्गतिम् ।
ऊहेदाक्षेपदृष्टान्त प्रत्युदाहरणादिकान् ॥ ९ ॥

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When the three general connections and the intermediate connections are known, the minor connections might also be known, *viz.*:—

1. The retort (*âkshepa*).
2. The illustration (*drishtânta*).
3. The contrary illustration (*pratyudàharana*) and so on.

पूर्वन्यायस्यसिद्धान्त युक्तिवीक्ष्यपरेनये ।
पूर्व्वपक्षस्ययुक्तिञ्च तत्राक्षेपादियोजयेत् ॥ १० ॥

The links of retort, &c., are to be found after an examination of the reasons for the thesis of the foregoing problem, and the reasons for the antithesis of the problem following it.

Thus the thesis of the first problem is that the true nature of Brahman should be found out because it is a good deal doubtful. The antithesis of the second problem is that the manifestation, preservation and destruction of the universe are not indications of the existence of Brahman, because these phenomena are of the nature of the universe. 'Why, what do you mean by saying that we should inquire into Brahman because there are doubts as to his exact nature? There is no Brahman. What then of doubts as to his nature.' This is a retort (*âkshepa*), and this supplies the connection between the first and second problems.

Now for the problems:

CHAPTER I.—THE SAMANVAYA.

PART I.—On the Text clearly applicable to Brahman.

FIRST PROBLEM.

V. S. * अविचार्य्योविचार्य्योवा ब्रह्माध्यासनिरूपणात्
P. असन्देहाफलत्वाभ्यां नाविचारंतदर्हति ॥
अध्यासोऽहंबुद्धि सिद्धोऽसङ्गब्रह्मश्रुतीरितम् ।
U. सन्देहान्मुक्तिभावाच्च विचार्य्यंब्रह्मवेदतः ॥ १ ॥

(V. S.) Are we to meditate or not upon Brahman and find Him out by the destruction of misconception (*adhyâsa*)?

N.B.—ADHYA'SA or misconception is to know a thing to be what it is not. This is, otherwise, ignorance or false knowledge.

10. The real question therefore is:—

"Are we to find out the real difference between the Self and the non-self, and thus destroy False Knowledge?" This can only be done by meditating upon the nature of Brahman, the only reality.

P. 'It is no use meditating upon Brahman, because there is no doubt about Him, and because it would be fruitless.'

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* V. means *vishaya* statement of the subject.
S. means *Semdeha*, doubt.
P. means *pûrvapaksha*, antithesis.
U. means uttarapaksha, thesis.

As to there being no doubt about Him, it is argued that He is the Self of all selves, and inasmuch as every body knows himself, every body must know Him too. His attributes too are self-evident. The very name Brahman shows them, coming as it does from the root *Brih*, to grow, to be large. He is unlimitedly large, and the more so as the scripture speaks of him as being Infinite. In order to be unlimitedly great, He must be free from the defects of finitude, &c., and must be qualified by the attributes of omnipotence, omniscience, omnipresence and others of the same class. Hence is it plain that Brahman is Infinite, Omnipresent, Eternal, Pure, &c. What then is the use of setting about to know what is already known?

As to the second reason, no earthly good can be thought of as resulting from the knowledge.

Thus argues the easy-going man of the world. Some excuse or other he is sure to find for letting alone this science of the sciences. The occultist in his mercy tries to meet him on his own plane, and does his best to do away with the expressions of his mental and spiritual sloth and conceit.

(U.) There do exist grave doubts as to the real nature of Brahman. Some say it is the body only, possessed of intelligence, that constitutes man. Others say that the intelligent senses themselves are the mind. Another class holds that there is no personality in the mind; it is mere intelligence and momentary in its existence. Another class opines that the mind is a personal something other than the body; it is the doer, the enjoyer. Others again say that the soul does not act but merely enjoys. Another class again says there is an eternal, all-powerful, Divine Soul different from man. Inquiry therefore into the real nature of Brahman becomes absolutely necessary.

As to this pursuit being fruitless—why, there is the evident reward in the destruction of false knowledge and consequent salvation (*Mukti*). The destruction of false knowledge means the elevation of the mind to the highest possible state of perfection, and therefore happiness.

Hence ought we to meditate upon the true nature of Brahman by the Vedas.

And this answer it appears to me, but formulates in words the aspirations of the whole human race. For who is it that cares to speak, but speaks not of Him? The theist glorifies—Him. The atheist denies—Him. The agnostic knows not—Him. The pantheist sees in everything—Him. The devotee worships and prays to—Him. All, all, according the present range of their expanding intellect, feel Him and speak of Him. He is a stranger only to the blind and deaf slave of the senses. Those whose consciousness has not risen to work on the mental plane, independently of the senses, alone recognise Him not. It is the power of senses over a man that gives him mental sloth, and a disinclination to study the divine science. To awaken him and to lead the stumbling child intellect into the path of right, the

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Masters of mercy take up the task of teaching the divine science. From their teachings therefore, handed down to us as Upanishads, are we to take our lessons in wisdom.

SECOND PROBLEM.

V. S. लक्षणंब्रह्मणोनास्ति किंवास्तिनहिविद्यते ।
P. जन्मादेरन्यानिष्ठत्वात् सत्यादेश्चाप्रसिद्धितः ॥
U. ब्रह्मनिष्ठत्वकारणात्त्वंस्या त्स्वस्रग्भुजङ्गवत् ।
लौकिकान्येवसत्या दीन्यखण्डंलक्षयन्तिहि ॥ २ ॥

(V. S.) But is there any proof of the existence of Brahman? Does any thing lead us to the inference of a divine existence?

(P.) Certainly not. For divinity can only be formulated either as (1) the final cause of creation, preservation and destruction; or, (2) as the source of the holy attributes of truth and the like. As to the first, it is not necessary that Brahman should be formulated for these purposes. They can be very well served by *Prakriti*, or the atoms. Or, again, this creation perchance comes from NOTHING.

As to the second necessity of postulating Brahman, these holy attributes themselves are nowhere known to have any real existence.

What is truth? What is purity? What is wisdom? Such are the questions or the outbursts of ridicule of the lower mind when in the fetters of the passional nature. The constant presentation of higher ideals and objects of intellection will alone serve to expedite the upward march of consciousness. And so we come to the thesis.

(U). All these things,—*Prakriti*, the atoms, and nothingness, are inadequate to cause the evolution and disappearance of the Universe. It is Brahman alone that is the true cause of all this. So says the *Sruti*:—

यतोवा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद्ब्रह्म इति ।
आनन्दादेव खल्विमानि भूतानिजायन्ते । आनन्दादेव
जातानि जीवन्ति । आनन्दं प्रयंत्यभिसंविशन्ति इत्यादि ॥

'From whom indeed these creatures of the world are born; by whom being born they are sustained in life, towards whom they tend, and in whom they disappear;—That is Brahman. Know thou Him.'

'From Bliss indeed these creatures of the world are born; by Bliss they are sustained in life; towards Bliss they tend, and in Bliss they disappear.'

All this is known to be fact when false knowledge is destroyed by the attainment of divine wisdom; just as a garland, once mistaken to to be a snake, is known to be a garland, in fact, when the limitations causing wrong perception are removed.

As to the non-existence of truth, purity and other such qualities that again is a question of fact. It requires a certain amount of training and consequent mental progress to be able to distinguish between truths and falsehoods of the world. When once the existence of truths is recognized, the facts of this world will be clearly seen to point to a truth which is absolute, and has no degrees or relations like the indisputable truths of this world.

Is this then the only answer to that all-important question, 'Is there any proof of the existence of Brahman?' Other answers will come in their proper place. But, really and truly speaking, this is the only answer. It is only when the mind in its evolutionary march has reached a certain stage of development, when the eyes of the soul are opened, that we begin to feel the Divine Presence. And the highest Yoga which will develop the soul-sight, consists in conning with faith and devotion over the utterings of the Elder Brothers of our race, who heard the Voice Divine, and have transmitted it to us as Upanishads.

The other answers follow.

THIRD PROBLEM. (1*st interpretation*).

(V. S.) नकर्तृब्रह्मवेदस्य किंवाकर्तृ ? नकर्तृतत् ।
(P.) विरूपानित्ययावाचे त्येवंनित्यत्वकीर्त्तनात् ॥
कर्तृनिश्वसितात्युक्ते र्नित्यत्वंपूर्व्वसाम्यतः ।
(U.) सर्वावभासिवेदस्य कर्तृत्वात्सर्व्वविद्भवेत् ॥ ३ ॥

(V. S.) Is Brahman the author of the Veda or not?

(P.) No! He is not. The *Sruti* speaks of the Veda as eternal and unchangeable.

विरूपानित्ययावाचा इति.

Now it is impossible for the eternal to be born of anything at any time. The existence of the Veda is therefore no proof of the existence of an omniscient Brahman.

(U.) BRAHMAN is the author of the Veda. The following *Sruti* speaks of Veda as being the Breath of God; and breathing might well be spoken of as a work.

अस्य महतोभूतस्य निश्वसितमेतद्यदृग्वेदोयजुर्वेदः
सामवेदोऽथर्व्वाङ्गिरसः ।

" Of this Great Being is the Breath—this that is the Rigveda, the " Yajurveda, the Sâmaveda, and the Atharvaveda."

The Veda is no doubt the eternal knowledge of the universe. There is but one Truth, and that always remains the same. Hence is the Veda called eternal and unchangeable. But it is all the same the Breath of Brahman. What is this Universe? As a whole, as well as in every one of its parts, it is but a tune of the Eternal Voice of Brahman—His Great Breath. He breathes into his flute, and the tunes that peal forth take shape as the Universe. And this tune, which lies at the root of every manifestation—small or great—in this Universe, is its

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very nature, the law of its existence and its progress. This is the real Veda, and it rises constantly from Brahman, like smoke from burning fuel or breath from the living animal.

The Rishis heard this voice and put it forth as the Rigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda. But He alone is the real author, and the author of such a work must be omniscient. H ence says the text;—Brahman, the anthor of the all-suggestive (सर्वावभासि) Veda, is omniscient.

It is not very difficult to see how the Veda is all-suggestive. The teachings of the Vedas embrace all the planes of the Universe. The Vedic philosophy is a perfect synthesis of science, philosophy and religion as they are separately styled in modern thought. No one claims that the Vedas are so many treatises on the different branches of science, philosophy and religion. But it is claimed, with truth and reason, that the Vedânta defines all the true principles of science, philosophy and religion. The triumphant discoveries of modern science are but so many illustrations of the truths laid down by the *Rishis* of the Upanishads. And this is said, be it remembered, without in the least detracting from the credit and admiration due to the modern discoverer. He is in his proper place, as the benefactor of his race and the student of the divine science of Brahman. Up to a certain stage of mental and spiritual growth, it is necessary that the teacher must lead the infant by the hand. But after that, the soul must take an independent plunge into the mysteries. Without that there can be no development of real strength. As Vyâsa has said in his commentary of the aphorisms of Yoga, without some independent discovery the soul is always as it were in the dark.

It will be seen that this is one answer to the question raised in the second problem. It was said there that the *Prakriti*, the atoms and nothingness, were inadequate causes of the Universe. This discussion furnishes an illustration of that thesis. The author of the Vedas must be omniscient, which the *Prakriti*, the atoms and nothingness are not claimed to be.

THIRD PROBLEM, *2nd interpretation.*

(V. S.) अस्त्यन्यमेयताप्यस्य किंवावेदैकमेयता?
(P.) घटवत्सिद्धवस्तुत्वात् ब्रह्मान्येनापिमीयते ॥
रूपलिङ्गादिराहित्यात् नास्यमान्तरयोग्यता ।
(U.) तन्त्वोपनिषिदेत्यादो प्रोक्तावेदैकमेयता ॥ ३ ॥

(V. S.) Can true knowledge of Brahman be obtained through the Veda alone; or is there any other means, too?

(P.) It is not necessary that Brahman should be comprehended by means of the Veda alone.

An earthen jar exists and it can be known as such by perception; and the existence of a potter can be postulated by inference. Hence

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it should be possible to know Brahman both by perception and inference as well as by the Veda.

(U.) He is above all physical appearance, such as the senses can respond to. He cannot therefore be perceived. Further, there is no sign of him, such as smoke is the sign (*Linga*) of burning wet fuel. Hence He cannot be known by inference. It might be possible by inference to postulate merely so much that Brahman does exist, as was done in the second problem. But true knowledge of Him cannot be obtained by inference. Such then is the meaning of the text.

तन्त्वौपनिषदंपुरुषं पृच्छामि

I ask about Him, the *purusha* of the Upanishads, etc. It is by the Veda alone that true insight can be obtained into His nature. The *Átman* can be known by the *Átman* alone, not by the perceptions of senses, or the inferences of the lower mind. The Vedas that have come to us are the *âtmic* experiences of the *Rishis* on all the planes of existence possible of access to man. Hence the Veda alone is the true means of the knowledge of Brahman—Veda, be it noted, in both the senses defined above.

RAMA PRASAD.

(*To be continued.*)

THEOSOPHY NOT A SECT.

[*Concluded from p.* 305.]

BUT some may think that this absence of creed, dogma, and religious ritual is an accidental circumstance due to the youth of the Society and that these things will come in due course amongst us as they now exist in other organizations devoted to the consideration of religious and moral topics. It is quite true that there lies a danger in this direction. It is a danger which has been experienced on former occasions when similar attempts have been made to bring forth fresh light to guide humanity's path, as, for instance, the founding of churches and creeds in connection with the life and teaching of Jesus. During his lifetime He never gave any sanction for such a step being made, and so far as is known, He never committed to writing any of His teachings, but appears to have delivered His message verbally, the reiteration once more of the old and at that time forgotten truths relating ethics and the spiritual life in man, and by speech and counsel endeavoured to kindle in the hearts of those he mixed with a desire to once more try to learn to be unselfish and forgiving, and to seek the narrow and straight path which leadeth to life everlasting. On the present occasion the founders of the Theosophical Society have issued a warning note on this point—the establishment of a creed, and the formation of a sect—and it will be well for the future of the Society, and for humanity, too, that heed were given to this warning. If creeds and other hard and fast defined dogmas become established in the Society, that will soon cause it to lose the vitality

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vious to their influence, and from this the observer acknowledges that there "must be at least two classes of emanations, while many experiments point to the possibility of there being several more," which is again quite theosophical.

So, the "morale" of all this is that, now, science is on the eve of being forced to admit the theosophical teachings in the matter; it also indicates that, as anticipated by the writer in various of his articles, it probably will not be long before scientific contrivances will be invented to objectify the lower auras and render them visible to the ordinary eye and to the unwilling materialists, without the trouble of Yoga practices to extend the eye-sight.

A. **Marques.**

(*To be continued.*)

THE PROBLEMS OF VEDANTA.

BEING A TRANSLATION AND EXPOSITION OF THE VYASADHIKARANAMALA OF BHARATATIRTHA.

(*Concluded from p. 346.*)

FOURTH PROBLEM. (*First interpretation.*)

V. S. वेदान्ताः कर्तृदेवादिपराब्रह्मपरा उत ?
P. अनुष्ठानोपयोगित्वात्कर्त्रादिप्रतिपादकाः ॥
U. भिन्नप्रकरणाल्लिङ्गषट्काच्च ब्रह्मबोधकाः ।
सति प्रयोजनेऽनर्थहानेऽनुष्ठानतोऽत्रकिम् ॥ ४ ॥

THE thesis of the foregoing problem was that Brahman could only be known by the Upanishads. This problem retorts by taking up the position that Brahman is not the object of the teaching of the Upanishads. How then is it possible to take them as authorities on the subject?

V. S. Do the Upanishads treat of the performer (*Kartri*-agent), the deity (devatâ) and the reward (*phala*) of vedic sacrifices (karma), or, do they treat of Brahma?

P. The Upanishads certainly treat of the former, because it is thus alone that they can be of some use in the performance of sacrifices. Otherwise these treatises would become entirely useless.

Jaimini, the author of the PU'RVAMI'MA'NSA' philosophy, has the following aphorism in his work (I. 2—1.):

'The object of the Veda is sacrifice (*Kriyâ*); whatever has not that for its object, is useless.'

The following argument is based on this:

If the Upanishads have no sacrificial use, they are useless.

If they are to be of any use, then they can only be useful in one of two ways.

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(1) They may have for their object the discussion of the agent, the deity and the reward of sacrifices.

(2) Or, they may be taken as laying down precepts for worship (*Upâsanâ*). This also would be action, although different from ordinary Vedic sacrifice,

Merely teaching the nature of an existing object (the Brahman in this case) can be no object. That requires no teaching. The senses and inference should be resorted to for inquiring into the nature of such things. Besides what would the soul gain from the Upanishads, and how would they help her to get rid of the undesirable, if they were only to discuss the nature of Brahman and give no instructions to do certain acts, and avoid others. Such a discussion therefore as serving no object of the soul is useless.

The first alternative theory of the usefulness of the Upanishads, as put forth by the *pûrvapaksha*, is discussed in this problem; the second will be taken up further on.

U. The Vedântas speak of Brahman alone. The agent, the deity and the reward of a sacrifice, are not the objects of their teaching.

The use of this discussion will be seen, when it is understood that the aim of sacrifices is the attainment of heaven (*Svarga*), whereas the object is to establish that the aim of the Upanishads is really much higher, and that if they were to be taken as merely the expositors of the agent, the deity and the reward of a sacrifice, the higher object would be nowhere.

Now to take up the thread of the discussion.

The arguments advanced in support of the thesis are as follows:—

I. The following six signs (*Lingashalka*) show to clearness that the Vedântas speak of Brahman alone.

(*a*) The commencement of the different *Vidyâs* (this is technically called the *Upakrama*). Thus the sixth chapter of the Chhândogya (6-2-1) begins with: 'The SAT alone,' my dear, was in the 'beginning.'

Here the word '*alone*' (*Eva*) excludes all others but Brahman (SAT is only another name of Brahman).

(*b*) The conclusion of the various *Vidyâs*.

(This is technically called *upasamhâra*).

Thus another *Vidyâ*, commencing with the words (Chchâ. Up. 6-2-1)

'One alone without a second'

ends with the words, (6-8-7).

'All this has Him for its A'tman.'

Thus the commencing and the ending words both go to show that He (Brahman) who is 'One alone without a second,' is the Self of the Cosmos.

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(*c*) Repetition (*abhyâsa*). This is the process of laying particular stress upon any truth by constantly repeating it.

Thus beginning with the words (Aitareya Up. I. 1):

'This One, A'tma alone, certainly was there in the beginning.'

Another vidyâ repeats nine times the words: 'तत्त्वमसि' 'That art Thou.'

Evidently it lays stress upon the fact of Brahman, the one A'tman alone, being the Self of every manifestation.

(*d*) The fruit or end (*phala*) that is taught of the attainment of divine wisdom also points to the same conclusion.

Thus we have (Chcha. Up. 6-14-2):—

'He (who has attained divine wisdom) only delays so long as he is not free from the body; then he becomes one with (Brahman).'

Again we have (Srî. Up. 4-16):—

'He alone is the protector in time of the universe and, He is the Lord of the world hidden in all manifestations, in whom have mental application the gods and seers of Brahman: knowing Him thus, cuts the bonds of death.'

And so on.—

(*e*) The recommendatory discussions, thrown into the form of stories or other descriptive passages (*Arthavâda*) in various places point again to the same conclusion. Take for example the story in the third and fourth *Khandas* of the Kenopanishad, beginning with the words,—

"The gods obtained a victory over the demons. It was all by His grace. But the gods saw it not. They thought, theirs was the victory, theirs the triumph and glory. He knew the gods knew him not. He knew they were proud and ignorant. He appeared to them. But they knew Him not. They were strangers to the divine appearance. The god of fire went to find out what that appearance was. The great one asked him who he was, and what was his power. 'I am the god of fire, I can burn all that is on this earth,' was the proud reply. He set a straw before him, saying,—'Burn it.' With all his might the god of fire ran upon the poor straw. But no! he could burn it not. It is by His power alone that fire burns. What fire can burn if He wills it not? Crestfallen the god of fire returned.

"The god of air then went over. 'I am Vâyu and I can blow up all that is on this earth.' 'Blow up the straw.' But with all his might he could not blow it up. He too was bewildered. He too could not fathom the mighty Presence. Back he flew to the gods. Then went Indra, the Lord of heaven From him the great one disappeared. But a lady of wondrous beauty appeared instead. By her was Indra instructed into the Wisdom of the Lord. Then for the first time Indra knew Brahman. Then did the gods learn that the glory and the triumph of their victory were all His. Indra was thus the first to

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learn divine wisdom. He therefore was ever afterwards honoured as the highest of the gods. The gods of Fire and Air approached him next after Indra. They are therefore placed next only to Indra, among the highest."

The story is meant to impress upon the mind of the ignorant that Brahman is all in all. The agent, the deity, and the reward of a sacrifice are but minor manifestations of His Supreme Life. Who then can argue with reason that Brahman is not taught in the Upanishads, but only the agent, the deity and the reward of sacrifice?

(*f*) The sixth sign, which points to the same thing signified, is *upapatti*,—demonstration by giving examples, &c. Take for example the discourse between Yâjnavalkya and Maitreyi, 5th Brâhmana of the Brihadâranyaka Upanishad. Here several illustrations are put forth to bring out the fact that all manifestations of life are unified in Him. Such being the case, it is evidently the One Unity that the Upanishads can have for their object, rather than any one or other of His manifestations.

II. The performance of sacrifices, and the knowledge of Brahman are two entirely different subjects. There is no contextual relation between the two. The Upanishads discuss a science complete in itself. All the six branches of a discussion have been seen in this case to point to Brahman and not at all to the performance of *Yajnas*. The aphorism of Jaimini refers only to that portion of the Vedas which has reference to the performance of sacrifices. The heaven of the sacrificer ends. The heaven of him who knows the divine ends not. The former is in every sense of the word the result of certain actions. But for those actions it would not have been. The latter is the restoration of the original state which has always existed as such. There is a world of difference.

As to the use of such an inquiry, to' the soul, it is plain enough. Ignorance is destroyed. The miseries depart. Man knows that true happiness is but the cessation of desire, desire is the consequence of the false sense of duality. That disappearing, the existence of desire becomes impossible.

FOURTH PROBLEM, (*2nd interpretation*).

V. S. प्रतिपत्तिविधित्सान्ति ब्रह्मण्यवसिताउत ?
P. शास्त्रत्वात्तेविधातारो मननादेश्चकीर्तनात् ॥
U. नाकर्तृतन्त्रेऽस्तिविधिः शास्त्रत्वंशंसनादपि ।
मननादेःपुराबोधात् ब्रह्मण्यवसितास्ततः॥

(V. S.) Is the chief object of the Upanishads to enjoin devotion (*Upâsanâ*), or, only to discuss the true nature of Brahman?

The object of discussing the problem in this shape is to show clearly that the *Moksha* of Vedânta is not the result of devotion, for in that case its duration would *depend* upon the amount of the contemplative thought put forth in worship. It would not be the state of perfect freedom which it is thought to be. Freedom and dependence are antagonistic terms. This would be enough by way of preface here. The remaining portion of the discussion as to the nature of Vedântic *Moksha* will come in its proper place. Now to take up the thread of the discussion.

P. The chief object of the Upanishads is to enjoin devotion. The discussion of the true nature of Brahman is only a secondary object, and is meant simply to meet the natural craving of the devotee to know something of the object of his worship. It has no other object.

The Upanishads are *Sâstras*, and the word *Sâstra* simply means an embodiment of precepts enjoining certain actions and prohibiting others, derived as the word is from the root *Sâs*, to rule. This view finds its support in the dicta of Jaimini and his commentator, Śabarasvâmi. Sabara says in his commentary of the Aphorisms of Púrvamînânsâ.

'The object of the Veda is seen to be the giving of the knowledge 'of Karma (actions which should be performed).' Then again he defines an injunction to be an expression in the Vedas laying down certain actions which should be performed.

'चोदनेतिक्रियाया : प्रवर्त्तकंवचनम्' ।

Jaimini too defines instruction (*upadesa*) to be that which explains it (*dharma*).

'तस्यज्ञापकमुपदेशः'।

Then again one of the rules of interpretation laid down by Jaimini is, (1-1-25),—

'Whatever objects (are mentioned) there (in the Vedas), are to be read together with words laying down rules for action.'

This shows that the knowledge of objects is always imparted in the Vedas as an adjunct to the performance of sacrifices only.

That being the object of *Sâstras*, the Upanishads would become absolutely useless as such, if they were to be taken not as enjoining devotion, but merely discussing the true nature of Brahman.

Besides, the texts of the Upanishads themselves speak of Brahman as the object of devotion. The following Srutis actually enjoin devotion (Br. Up. 2-4-5) :

'O! Maitreyi, the Átman must certainly be seen and heard about, known and made certain of ; when the Átman is seen and heard about, known and made certain of, all this becomes known.'

Again (Chchâ. Up. 8-7-1) :—

'That Átman which is sinless, is to be sought after to be well known, Worship the Átman alone as such' (Br. Up. 1-4-7).

'Átman alone should be worshipped as the plane (that is to be attained)' (Br. Up. 1-4-15).

'The knower of *Brahman* becomes Brahman himself.'

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It is but natural that after these injunctions a desire should arise in the mind of the devotee to know who this Brahman is. To satisfy this desire, the Upanishads in various places speak of the nature of Brahman, and it is in this way alone that Srutis like the following are of use :

'The Eternal, the Omniscient, the Omnipresent, ever satisfied, ever pure, ever awake, ever free, Intelligence, and Bliss is Brahman.'

If this secondary use were denied to such *Srutis*, no further use would be left of them. As to their serving the purpose of removing false knowledge, that of course they do not do. Those who have read these Srutis and know their purport, are seen suffering and enjoying, equally with those who have not read these Srutis.

U. Injunctions to do certain things (and avoid others) are out of place in a science (*Tantra*) which treats of the non-actor (*Akartâ*). The highest Átman, the one in all manifestations, is not the real actor in the body. The actor is the principle of individuality.

The science of Brahman (Brahmavidyâ) is different from the science of action (*karmavidyâ*). The former leads to Brahman, or what is the same in other words, to *Moksha*, salvation. The latter discusses the causes of pleasure and pain—*dharma* and *adharma* as they are respectively technically called. Pleasure and pain are the results of *karma*. They are felt through body, mind and speech. They have their being in the contact of sense and object. They differ in degree for different classes of embodied souls. Souls of different capacities have different *dharmas* and *adharmas* (virtues and vices) and thus different degrees of consequent enjoyments and sufferings. It is also laid down that those good people who perform sacrifices, and at the same time devote themselves to study and contemplation, take the northern or higher path to the *Brahma loka* ; whereas those who devote themselves only to those actions which are technically known as *Ishtâ*, *Pûrta* and *Datta*,[*] take the southern path to the *Chandraloka*. And even in the *Chandraloka* there are different degrees of enjoyment pointed out. It is thus a well established rule that those who are afflicted with *avidyâ*, and therefore mistake the non-self (*anâtman*) for the self (Átman) act differently according to their differing capacities, and as a consequence of these acts have to take different bodies, and suffer or enjoy as the case may be, accordingly. Such is the Sruti :

'There is no destruction of the pleasant and the unpleasant for him who is embodied' (Chchâ. Up. 8-12-1.)

This is the promised goal of the science of action ; and it is but reasonable that it should be so. Not so however in the case of *Moksha*,

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[*] *Agnihotra*, *tapas* (austerities), *satya* (veracity), *Vedânupâlana* (the reading of and the leading of life enjoined by the Vedas), *âtthya* (hospitality), *Vaiswadeva* (the cooking of food for the service of all the gods)—these actions are *ishta*.

The digging of wells, tanks, &c., the building of temples, the distribution of food to the famished, the planting of gardens for public good—these actions are *purta*.

The protection of those who ask for it, the active avoiding of injuries to God's creatures, charity—these are *datta*.

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which is the promised goal of the science of Brahman. The above *Sruti* proceeds:

'The pleasant and the unpleasant touch not him who is disembodied.'

Then evidently there is no gradation in the disembodied state of *Moksha*; and it is impossible that *Moksha* should be the result of any action, for otherwise gradation of happiness in that state could not be denied.

It might be argued that freedom from embodiment might very well be the result of action for the embodied soul. One must do something for the purpose of removing his existing bonds. Well, there is a good deal of difference between action removing the bonds, and action *causing* the particular state itself. In the latter case it causes something to come into existence, whereas in the former it only shows forth what already exists. The state of *Moksha*, or in other words the state of Brahman, is always the same. It does not come into existence as the result of any action, and there are no changes in it of quality or quantity. The *Sruti* (Katha. Up. 2-22) speaks of that state as follows:—

'The wise man sorrows not, when he knows the great all-pervading Âtman, the *disembodied in the bodies*, and the *permanent*, in the impermanent.'

'Also it is different from *dharma*, (virtue) and different from *adharma* (vice), different from all this action and non-action; different from what has been in the past, or what has to become in the future' (Katha. Up. 2-14).

It will therefore never do to hold that the Upanishads speak of Brahman only as an object or state which might be attained by devotion. The word '*disembodied*' in the above *Sruti* does not necessarily mean a man who is dead and has thus got rid of his body. It means one who has got rid of his egoism so that he is one with the body. It does not matter whether such a man is dead or alive. Even after death a man may have that sense of egoism, and he may get rid of it even while alive. The sense that he is one with the body, means, in other words, that the man believes himself to be the actor and enjoyer. The actor and enjoyer, or in other words the principle of individuality, is a manifestation of the Highest Âtman (Brahman). There is no manifested egoism in the state of *Moksha*. Hence the science of Brahman is also called the science of the non-actor, and the science of karma the science of the actor. Bhâratâtirtha, by saying that injunctions to do certain acts are out of place in the science of the non-actor, means in brief, that the state of *Moksha* being eternal and self-existent, it cannot be brought into existence in the same way as pleasure or pain is by action. It outrages the sense of the fitness of things to argue that the Upanishads are treatises on the science of action, discussing that particular branch of action which *does not directly* bring about the state for the attainment of which they preach the performance of that action.

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Now to controvert the position that the *Sâstras* are only embodiments of injunctions to do certain acts and avoid others, and that therefore the Upanishads too, as such, must be taken to be the embodiments of such injunctions alone. The word *Sâstra* does not necessarily mean a code of injunctions and prohibitions. It may also mean a science. The root *Sâs* means to enjoin, no doubt, but it also means to teach, to praise, &c.

The position taken by certain Mîmânsâ philosophers (Prabhâkara and his followers) that there is no portion of the Veda which treats purely of the nature of anything independently of the necessity that might arise of such discussions in connection with Vedic ceremonial, is untenable. It does not concern the Upanishads. The discussion of Brahman is not necessary as part of any sacrifice whatever; and yet the Upanishads speak of Him. And the Sruti (Br. Up. 3-9-26),—"I ask about the Purusha of the Upanishads." By speaking of specified *Purusha* having special relation to the Upanishads shows that the Upanishads are meant to treat of a *purusha* which is independent of all ceremonial. Of such a *purusha* speaks the Katha Up. (3-11): 'Beyond the *purusha* (Brahman) is nothing; that is the goal, that is the final resort.'

The quotations from Sabarasvâmin and Jamini are to be taken to refer only to the philosophy of the Brahmanas (the *Karma Kânda*) and not to the Upanishads (the *Jnâna Kândâ*). That reasoning applied here would lead to absurdity, as already shown. As to the texts of the Upanishads enjoining devotion, why they enjoin devotion simply for the purpose of purifying the mind to enable it to turn inwards, and see there the great ever present fact of Brahman being the All in All. All these purificatory mental exercises must be gone into before the mind can be expected to break through the bonds of desire—whether they be good or bad—*dharma or adharma*. Thus finish the first four problems of Vedânta. We learn from them that the knowledge of Brahman is of the highest importance to man, that the divine wisdom of the Vedas has its source in Him, that the highest purpose of the soul is served by the study of Vedic theosophy, that the aim of the Upanishads is to lead man to Eternal Bliss, which is something quite beyond the promised reward of worldly virtue.

Vice causes hellish suffering. Virtue leads to heavenly bliss. Virtue wedded to knowledge leads to heavens higher still. But all these heavens have an end. Theosophy, or divine wisdom is the highest of all. It leads to or rather *is* Brahman, which is unending Bliss. Peace to All.

RAMA PRASAD.

ED. NOTE.—The Theosophical reading public will gladly welcome back our gifted colleague Pt. Rama Prasad, whose first contribution to literature "Nature's Finer Forces" was made in this Magazine.

11. The God Ganesa

*The Theosophis*t, v.27 (October 1905)

which can claim to be, above all, the countries of Theosophical philosophy ; they are *India* and *Germany*.* India has done her duty for ever so many centuries, and she is now reviving for fresh activity to do again the duty of her ancient destination. Germany pretends to excel in all those sciences which are in closest contact with Theosophy : biology, psychology and the theories of mind (Erkenntnis-Theorie). Will Germany now do her duty again ?—Let us hope so !—But whether she will or not, our movement will find all those competent men who are necessary to carry on its third period, as it found the right organs for the first two periods. Hail to this coming period !

HÜBBE SCHLEIDEN.

THE GOD GANEŚA.

THE Hindus worship many a god. *Ganeśa* is one of the chief among them. His worship precedes every other, at every religious ceremony. In modern days the worship has degenerated a good deal. The external ceremony is all that now remains and that in a very crippled form. It is but seldom that the real truths underlying the ritual are understood and explained. It is therefore worth while to discuss the nature of the god, and his place in the evolution of the human race.

The god is represented as having the form of a man, with the head of an elephant. To an outside observer this appears to be a very ridiculous conception of a god ; and the Hindus are branded as rank fetish worshippers, and the most ignorant class of semi-civilized savages.

A little consideration will however show that the physical appearance of *Ganeśa* is merely a representation—a deliberate one—and nothing more. The most incongruous elements have been jumbled together, with the object of telling the student that he should not rest satisfied with the form, that he should at once see that there is a meaning behind, and this he should try to understand.

The elephant's head on the body of a man is the chief mark which distinguishes the god *Ganeśa* from all other gods, and this discloses the nature of the god. *Ganeśa* is the power of *thought in action*—the powers of the head and the hand together. The power which thinks out the best means of acquiring any desirable object, and then at once carries out the conception, and works it up to success, is named *Ganeśa*. The business of the world is largely carried on by the head conceiving and the hand carrying out. If either of these powers were missing, where would the world be, as we see it now? The possession of this power is the *sine quâ non* of success in all human affairs. The head would be useless without the hand to carry out its behest, and *vice versâ*. A man may have the best intentions and the finest intellect; yet if he has not the pluck to put them into action he is but a useless dreamer. If, on the other hand, he has the power to do but not the intellect to direct, he may possibly succeed in making some mischief, but can put his power to no good uses. It is therefore of the highest advantage to humanity, both collectively and individually that the powers of conception and execution—represented by the head and the hand respectively—should both be present. Any one who would succeed in life should try to evoke this dual power in himself. In the world both these powers are seen working in one place in the elephant only. His proboscis, called in Sanskrit *hasta* (hand), is a part of his head. Hence the *elephant's head* has been placed on the *human body*. The elephant's head represents the powers of conception and execution acting in unison, and this in *Ganeśa* is represented as guiding the human being and leading him up to success.

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* See *Theosophist*, January 1895, page 254.

Desire and grasp, conceive and execute—these are the chief characteristics of this *power*. The appropriate name which suggests these characteristics is *gajânana*—the elephant-headed.

Another name which suggests another important characteristic of this power is *lambodara*, meaning one who has a large stomach. Technically it means one who digests everything. The power thus shows itself to be one that desires, takes and utilizes anything to the best advantage.

Another characteristic of this power is shown by the allegory that the vehicle of this power is the rat. Is there any place in anybody's house, where the rat may not go without his knowing it, or for all that he may do to keep him out? The rat has been given as a vehicle to this god, simply to show that his conceptions are the boldest and the most far-reaching, and his executions the most heroic. Nothing checks him. Wherever the object of desire may be, this power will reach it, grasp it and digest it.

The four hands represent the four quarters of the globe, and this shows *Ganeśa* to be a power which from its place will extend its operations all the world over.

The eight female attendants are the eight well-known *siddhis*—*anima* and others. They are always the handmaidens of the divine power of bold conception, and undaunted immediate execution. The lotus posture signifies the firmness of an unshakeable resolution to succeed.

This then we see is the power of *Ganeśa*—the boldest conception, the most unflinching resolution, the most undaunted execution, the surest success, and a world-wide scope.

All these qualities are the elements of success in life—physical, intellectual, spiritual. The god *Ganeśa* may therefore briefly be called the *god of success* in life.

Does such a god actually exist? This opens up a wider question. Does any god exist? Are the *devas* a fiction or a reality? There are many ways of looking at the question. But the most important problem to decide first is, Are there any worlds in this universe other than that which the ordinary man sees? What is this world which the ordinary man sees? Every man can take his stand on the undeniable idea of the '*I am*.' This no one ever thinks of denying and no proof is required to make it intelligible to anybody. Now it is the '*I am*' which becomes through the five senses conscious of a world without. He becomes conscious of the 'I am' changing into various appearances, putting on as it were various garbs, and he infers that this is due to a world without. The ordinary world visible to every one is the world of gross matter. But a higher world too becomes visible. Distance disappears, time is annihilated, and visions of a higher world become certain. No doubt remains that we are surrounded by a world of finer matter, which men of the day have begun to call astral. And what is more, it becomes visible that in this astral world live the causes of all the phenomena of the gross world. In fact the gross world, in the sequence of causation, owes its very existence to this astral world. A higher world again shows its brighter rays in the distance. This has been called the world of thought. This again is responsible for the existence of the astral world.

Thus as we start with the '*I am*,' we find that the first modification of this individual consciousness is the "I know this;" the second is the "I see this," "I hear this," "I touch" this, &c.,—the five sensations and the five actions. It is easy to see that the '*I know this*' is a modification of the '*I am*,' and the sensations and actions are but modification of the 'I know this.'

The '*this*,' let us say, is the world without the gross world, the immediate mother of the gross body in which we find the sensations, actions and thoughts working. As the gross body has a gross world, so the sensations, actions and thoughts have a fine world of their own, and thus, we see that the visible universe—not only the one which every one *does* see, but which every one can see—has in fact three worlds known as the physical, astral, and mental, or as *sthûla*, *sûkshma* and *mânasika*, or as *bhûr*, *bhuvah*, and *suvah* or the *mahâbhautic*, *tanmatric* and *mânasika*. These are all below the "I am" and are its modifications. Then is there the world of the "I AM." Then onwards still is the world of the "am" only—the pure BENESS after the individual "I" is eliminated. The "I" too is but a modification of the "IS," the pure *Satva* as it is called. It is plain that the *I* and the *Thou* are comparative terms, and they cannot exist without differentiation. What is common to both is the pure *Satva*. That is a world higher still. That in fact is the world in which all separation disappears, but which is the beginning of separation.

Man is but a microcosm. His gross body is an individualization of the gross world without. Therefore his individualized astral and mental bodies must be individualizations of astral and mental worlds. This process of reasoning makes it clear that the 'I am,' which no one thinks of denying, is really clothed in three several vestures which he makes himself and then puts on, and that the materials for these vestures are taken from surrounding appropriate worlds. The same conclusion might be arrived it in another way. Let us briefly examine the gross world.

According to Indian philosophy the gross—the *mahâbhautic* world is made up of five states of matter—the *prithivi*, the *âpas*, the *tejas*, the *vayu* and the *âkâsa*. Each of these as ordinary observation shows is a compound of five kinds of *minima* grouped together in various numerical proportions,—the *minima* of sound, touch, vision, taste, and odour. These are the five *tanmatras* of the Sankhya yoga philosophy. As the gross atoms appear from these *minima*, the *tamatric* state of matter is evidently separate from them and exists independently of them as their cause. Then there evidently exists the force which groups these *minima* in various forms, and gives also the various forms t the *innumerable* groups of gross atoms. These are the powers of action known as *Karmendriyas* in the Sankhya philosophy. *Vak* gives circular motion—the sound vibration. *Pâni* gives spherical motion, the *Vâyu* vibration. *Pad* gives the quadrangular—the *prithivi* vibration. *Vâyu* gives the semicircular motion—the *âpas* vibration. *Upustha* gives the triangular motion—the *Agni* vibration. The commingling of all these motions in various proportions, gives birth to the *tanmatric* and thence to the gross forms. This evidently presupposes the existence of another force, which commingles these forces in various proportions. That other force is named the idea—the *manas* of *Sankhya*. The powers of *manas* are described as *sankalpa*, putting together, and *vikalpa*, putting asunder. Out of the *tanmatric* material it makes forms, and destroys them on the pattern of its own conceptions—*the ideas*. And the ever new forms it makes are carried to it by the five *Jñanendriyas*, the powers of sensation that it may see and judge them with a view to future changes. Thus in order that the gross world should exist, it is necessary that the *Tanmatras*, the *Karmendriyas*, the *Jñanendriyas* and the *Manas* should exist. These in fact are the objective, instrumental, and subjective appearances of the subtle *tatwas*. The instrumental modification is variously known as the *Karma* or desire principle. The *manas* is the power of intellect. These three—the subjective, objective and instrumental modifications are all manifestations of the *ahankara* the principle of individuality, the '*I am*'; pure, and then above it we have the world of pure Beness, *Satva*.

This brief statement of the line of thought to be followed is principally meant for those who may not have studied theosophical books up to this time. Theosophical students are of course convinced, and any other student who may dispassionately follow the lines of study suggested, will certainly be convinced very soon of the fact, that the 'I am' is surrounded by many worlds, that the universe is not a barren heath but every point is full of divine life and that the emotions and intellect of man are quite independent of the gross world; that man lives first in the world of intellect, then in the astral world, and last of all and for a very short time comparatively, in a physical garb.

Now in considering the nature of gods we are principally concerned with the relatively subjective worlds of the emotions and the intellect—the astral or *tanmatric* and mental or *manasic*. Just as the physical world is full of physical bodies, these subjective worlds are full of astral and mental *bodies* or forms. Some of these forms represent the forms of the *devas* as gods. They are constantly influencing our lives, through the astral and intellectual portions of our body. They have all an individual *tatvic* appearance, and each appearance has the capability by the very nature of its existence, of influencing the physical world through its astral and mental counterparts.

Every power that man puts forth is mental and astral in its origin, as everybody now knows, or at least can know by very little study; and as the students of "Nature's Finer Forces" know, every power is an appearance of the five *tatvas* in various proportions. Which is the same thing as to say that all the powers that man shows forth are individual existences of the astral and mental worlds. As the sun is the source of heat and light and all physical life, so there is an individualized power in the astral and mental worlds from which rays proceed to every human being, evoking in him the powers of sensation and action in innumerable degrees, as also the powers of thought, intellection, conception, judgment, contemplation, imagination, &c. To a thoughtful student of the Upanishads this statement will appear to be a truism. A student of Theosophy will never think of denying it. But any other man must turn to the study of either of these with an earnest desire to see the truth. Then he will see that every power that shows itself in man comes from the astral and mental worlds, and that in the astral and mental worlds these powers exist as individualized *tatvic* appearances appropriate to those worlds. To him who sees, the whole world is full of gods—divine appearances of the powers of the Logos, clothed in the *tatvic* garbs of the astral and mental worlds. And such a god is GANESHA.

A full discussion of the subject from all points of view is not possible in a single paper. But a few words may be added on the worship of this deity. As already remarked, he is worshipped at the beginning of every religious ceremony. The object is not difficult to see. It is to evoke in the sacrificer the power of achieving success in life—the power of clear conception, immediate execution, and unflinching resolution—by devotion. Devotion is that state in which the mind and astral body of the sacrificer are placed in a state of *tatvic* receptivity by the power of will, or by the effect of a *mantra*, or the power of music or by contemplation of the qualities of the deity worshipped, or by a recitation of stories illustrating the working of those powers. To a beginner, mere physical symbols are of great help. To a more advanced student the symbols are explained. A more advanced student may do away entirely with physical symbols and their explanations. To him a study of the names of the deity, and an intelligent recitation of hymns will serve the purpose of putting him *en rapport* with the deity. And while thus gradually are evoked in the sacrificer the highest powers, which render him more and more of a god in human shape, he is led on to see ultimately Him whose manifestation all the deities are, and in whom ultimately, every one must seek for eternal rest. Surely the best way of reaching Him is by an intelligent and detailed inquiry of *how* His divine work goes on, rather than by an unthinking and blind assertion that He is omnipotent, and omnipresent.

RAMA PRASAD.

THE GARDEN OF REEDS.

"WHO IS THERE WILL SERVE GOD FOR NAUGHT."*

THE bare grey walls of rough stone were flushed pink with the sunset; the purple-blue sea heaved beneath a flaming stormy sky; the light that lit the grey walls gleamed on two faces; the faces of a man and a lad of twenty.

The man was of great dignity of bearing, a warrior-monk, the head of a great community of soldier-priests. His face was stern, quiet, and a little contemptuous. The lad, clad in the dress of a novice of the Order, was white with sullen anger, and his eyes flamed with excitement.

"Is it thus, then," he said sulkily, "you condemn me without a hearing?"

"I will not hear you. I know enough. You have no excuse."

The young man leaned his cold hands, quivering with rage, upon the table.

"You shall hear this, then;" he said, "if you would have heard, I would own I have no excuse. But you condemn without hearing. A man who knows not to be just, is not fit to be head of this House, though he were the greatest knight alive."

"Yvon," said the man slowly, "as God lives, if you were not my sister's son, and she a dead woman, I would have you flogged for this."

"Herein, then," retorted the lad, "is injustice still. If I deserve flogging for speaking truth, not flattery, in your petted ears, it is not my mother should save me."

"She shall save you, nevertheless."

"You cannot hear the truth. They call your tyranny, leadership; your folly, wisdom; did you swear the sea was dry, they would whine, 'Yea, lord, thou knowest best; our eyes have deceived us.' They love you because you make them feel as though they were God-filled heroes, instead of self righteous braggarts"—

The Head rose.

"It is enough, Yvon," he said, "Your mother shall *not* save you.

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* "Imitation of Christ."

12. Self-Culture of the Yoga of Patanjali, Parts 1-15

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SELF-CULTURE

OF

THE YOGA OF PATANJALI.

THE Yoga has been discussed often and from many a point of view. It appears to me, however, that a full and complete discussion of this splendid ancient philosophy has not yet been attempted. It is my object to show in these papers that the Yoga of Patanjali is the sublimest exposition of the Science of Self-culture —individiual and national.

The primary object of the Yoga philosophy is to expound the laws of the culture of thought. But before these laws can be fully understood, it is necessary to understand well the present constitution of the human mind. This further necessitates an inquiry into the nature of the objects of thought, and into the highest possible state of mental culture. There is hardly any subject of human interest which Patanjali has not mentioned as a necessary study for the culture of the human mind.

Patanjali was a Sânkhya philosopher and it is that system of philosophy which he has incorporated in his treatise, in order to illustrate the laws of thought he propounds. The Yoga proper, that is, a study of the laws of mental culture, might be made to fit in with any system of philosophy, ancient or modern. But when we are studying Patanjali, we must take his own philosophy—the Sânkhya—as the basis.

The Sânkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy bequeathed by the ancients to the modern world.

The Sânkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact the philosophy of both Kapila and Patanjali is the same. The only difference is that Patanjali recognizes the existence of *Îśvara*, while Kapila entirely does away with such an entity. It is for this reason that the system of Kapila has been called Atheistic (*Nirîs'vara*), and that of Patanjali Theistic (*Ses'vara*). But these words, while applied to the systems of Kapila and Patanjali must be understood in a peculiar sense. For the Îśvara of Patanjali is by no means the Îśvara of Nyaya or the ordinary God of some religions. This difference will become clearer as we proceed further. The only point here is that but for this there is no difference between the two systems. And indeed if we recognize the interpretation put by Vijñânes'vara on Kapila's position with regard to God, we might say that there is no difference whatever between Patanjali and Kapila.

The twenty-five principles of the Sânkhya philosophy are common to the teaching of Kapila and Patanjali, and exactly the same functions are assigned to them by both philosophers. The definition of Yoga given by Kapila is word for word the same as that given by Patanjali. Some of the aphorisms are common to both writers as their books have come down to us.

The Yoga of Patanjali does not mean conjunction with the supreme soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness, which from one point of view may be called conjunction with the supreme soul. But that point of view Patanjali has not taken. The definition of the highest state of happiness is common to both the philosophers. The study of philosophy is one of the highest means of culture ; and thus, while investigating the laws of mental culture, Patanjali, as it were, by way of illustration, propounds the entire system of philosophy which otherwise bears the name of Kapila.

I believe that all that is to be really attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these appear to have been taken by both philosophers from some common source. In other words, it appears that both Kapila and Patanjali belonged to a common school of philosophy, and it is the teachings of that school which both authors have put forth in a light which under the circumstances seemed the best to either.

Kapila was the older of the two philosophers. He it was who first thought out the complete system of the Sânkhya philosophy. He was the greatest of the *Siddhas*—those who forestall perfect humanity by the force of their penance. The Lord Krishna in the Bhagavad Gîtâ says—" of the *Siddhas* I am the thinker, Kapila." He was a man of mighty intellect. His analytical and synthetical powers were of the highest order. He has analyzed the universe into twenty-five *tattvas,* and has established the sequence of their manifestation by inferential reasoning, for the benefit of those who have not like him developed the powers of Yoga.

It is here that Patanjali's work begins. He takes up the human mind as it is, discusses the methods of bringing out its latent powers, and marks out the stages of its progress, at the same time pointing out the objects which lend themselves to direct, as compared with inferential, knowledge at the different stages of mental progress. We are introduced to a system of education which takes, in one comprehensive grasp, the intellectual, moral and spiritual educations of the human race, and gives us a view of the possibilities of human nature, before which any modern conceptions of human life dwindle almost into nothingness. Kapila and Patanjali thus teach but one philosophy. Both these systems are really one. As the Lord S'rî Krishna says :

" He only sees, who sees the Sânkhya and Yoga to be one."

The importance of the study of the Sânkhya Yoga philosophy can hardly be overrated. At a time when problems of religion and spiritual philosophy are forcing themsevles upon the minds of all classes and denominations of people all the world over, the presentation of a system of philosophy at once comprehensive and unique, must be interesting and instructive at once. Not only to the religionist but also to the social and political student the study of this philosophy is equally important. It presents a consistent view of all the phases of human life in all its departments. The laws it formulates apply with equal force to individuals and their various aggregates—to the classes and the masses, to the state and its subjects. The study of these laws must be of the greatest importance, just now, when the basis of the social and religious government of the various nations of the world is being more and more studied. The entire social system of the Hindus has had from time immemorial the Sânkhya Yoga philosophy for its basis. The great law-giver, Manu, was a Sânkhya Yoga philosopher. The theses of this great seer of antiquity on all subjects of human interest find their readiest explanation in the teachings of this philosophy.

To the student of Hindu society this study is of equal importance. Those who would fain discover the true causes of the degeneration of the Hindu race, must first apply themselves diligently to the study of the Sânkhya philosophy, because in its most palmy days Hindu society was governed by laws formulated by Sânkhya Yoga seers, and because it is the misapplication and misunderstanding of these laws, which has caused the present degeneration. The Lord S'rî Krishna while preaching to his friend and disciple on the field of Kurukshetra, has said that his teachings consisted of the same Yoga which he had formerly preached to Manu's father, Vivasvan, and which had been forgotten by lapse of time. It is the same Yoga which he taught as Kapila. That Yoga has again been forgotten since the time of the *Mahâbhârata*, and the result is the pigmy race which now brings disgrace to the land in which Kapila and Patanjali moved and taught. If Hindu society is to be reformed and brought round, its working must be brought into consonance with the teachings of the Sânkhya Yoga philosophy. Not only the individual, but the national mind should be cultivated according to the principles of that philosophy. The cultivation of the human mind is the sole object of the Yoga philosophy. But mental culture means, to the Yoga philosopher, very much more than it might mean to the ordinary reader of modern days. I use the word mind for the technical *Chitta* of Patanjali. The *Chitta* is the subtile, active principle in the universe, which evolves and unfolds higher and higher life on all the planes of universal and individual life. In man it is the human mind, using the word in a very much more extended sense than its ordinary signification at the present time. The possibilities of its development are infinite. What is there which the human mind cannot achieve. Some of the attainments which mark the stages of mental progress, and the evolution of the *Chitta* to the state of the perfect happiness of *kaivalya*, are given by Patanjali as follows :

The attainment of physical beauty, and an adamantine constitution (*kâya sampat*) (III. 44, 45), motion through air and water (III. 39, 41), hardihood and power of endurance without flinching, firmness (III. 30), absence of hunger and thirst, whenever necessary (III. 29), the attainment of the powers of fellow-feeling, and sympathy with those in trouble (*karuṇa*), the feeling of joy and satisfaction at seeing those who are happy (*maitri*), the feeling of bliss at seeing those who are irtuous (III. 22), the knowledge of languages and inarticulate animal sounds (III. 17), the knowledge of the systems of the body (III. 29), the knowledge of astronomy (III. 26, 27), the knowledge of the *lokas*, the three or seven worlds (III. 25). These attainments, I cull for the sake of illustration. There are many higher ones but of them further on. It will be seen from this list of attainments, that individuals or nations must be great even in what is ordinarily called a worldly sense, before they can lay claims to entry into the higher regions of life, or even dream of them with success.

The proper education of a nation or an individual has for its object physical beauty of the highest order, an adamantine constitution which will be up to all sorts of hardships wherever they may have to be suffered in the life of a soldier, or a student, or a saint; the attainment of the means of motion, even though it be through air and water, to say nothing of solid earth. Every one must learn to disregard hunger and thirst, in the pursuit after higher and nobler things. We must lead a life of hardihood and simplicity if we would be great, and walk safely on the road of highest happiness; we must be firm in our undertakings, we must learn to love our fellow-beings; we must sympathize with them in their troubles, we must be glad with them in their joys; we must learn to be proud of their virtues; we must not look down upon them for their vices (*upeksha*), but must do our best to make them good and happy. We must try to study languages and sciences, physical and mental. What man in the world is great who has done nothing of these ? What nation of the world has ever become great which has not striven to attain and retain these noble *siddhis* ?

The mind turns naturally towards the Hindus to begin with. With the splendid heritage of a philosophy, which has so exactly marked the stages of human progress, they have not retained even the minor *siddhis*. They do not stand even on the lower rungs of the ladder of human progress, and they dream but weakly of ultimate happiness, quietly forgetting, in their ignorance, that the lower *siddhis* must be attained before they are fit for the higher ones and that the *purusha* must pass through all the experiences of *prakriti* (*bhoga*) before he can attain the highest state of *apavarga* or *kaivalya*. The laws of nature cannot be violated. The great teachers of the Sânkhya Yoga philosophy have laid it down long ago that man must first live the lower life, then he must conquer the desire for that, for desire is but an overgrowth and abundance, and then pass on to the higher, and so on along the graduated ladder of progress. One must live the life and know its attractions before there can be any merit in the renunciation, before renunciation can even be thought of, and however rapid may be the progress which one might make it possible for himself to make, he must rise rung by rung. A weak physical body is a constant drag upon intellectual and spiritual work. A man of undeveloped intellect will be but a sorry spiritualist. And what is true of an individual is equally true of a nation. It therefore becomes of the supremest importance to find out the true laws which govern the attainment and retention of physical vigour and beauty; so that the development of the higher principles may become possible, and with a sound and strong physical body, we should set ourselves to find and work out the laws of intellectual progress, so that it may become possible for us to rise to the higher point of the spiritual world. It is the ignorance of these laws which leads us to pitfalls. When in our ignorance we do intellectual work, and while doing it ignore the physical side of our nature, we are dragged down. The body suffers, the desire for intellectual happiness in that condition becomes an additional source of trouble, and the experiment has to be repeated several times and for several lives before our eyes open to the necessity of discovering and working out the laws of physical life. This troublesome work may be shortened if we teach ourselves to profit by the recorded experience of seers. Similarly does spiritual work and a desire for spiritual happiness become troublesome to a man of weak intellect. The removal of the three descriptions of pain set forth by the Sânkhya philosophy as its object must be gradual, and the removal of pain on the objective plane means the attainment of a *siddhi* on the subjective. The cessation of physical pain means, in other words, physical beauty and an adamantine constitution, and the same law holds on the planes of intellect and spirit.

This seems to be the present state of the Hindu nation: In the past they reached very high on the ladder of intellectual and spiritual progress. The desire for intellectual and spiritual progress became very keen. National physique was neglected. They were dragged down from their heights, and now we see the sorry spectacle of a nation with large capacities for intellectual and spiritual life, but with no nerve to take up either with any hope of success. Our brightest jewels are forced out of a physical life by national karma, without being able to do much either for themselves or for the nation. What a sorry spectacle this—a nation of weaklings with high aspirations, but with no power to take up work earnestly and persistently. The other nations are differently situated. They have not fallen down. They are now soaring up, and with a systematic vigour which appears to be impossible to the Hindus. Take for illustration the work of the Theosophical Society. Western theosophists are studying the laws of karma and reincarnation with a vigour of thought, and a depth of grasp which besides being highly creditable to themselves, is without doubt calculated to confer benefit upon humanity at large. But among Hindus, while every man, woman and child talks of these doctrines, how many are there outside the Theosophical Society, who understand these doctrines or can even dream of teaching them. As to those within the Theosophical Society, I have no doubt whatever that their knowledge is due to their contact with and the influence of Western brothers. Vigour of the Western is due to his sound national physique and to his fresh intellect and new science. The weakness of the Hindu is due to his fall from the heights of the past, due to the neglect of the laws of the lower planes of life.

It is always the same until the lesson is thoroughly learnt. If the Western nations do not benefit by the experience of the Hindus, they will rise for some time in the domains of intellect and spirit, and then become another example in their fall—like the Hindus—to future humanity.

To my mind the value of the Theosophical Society consists, among others, in this very important factor of its work. By trying to promote the comparative study of Eastern thought and Western science, it imparts vigour to the Hindus and holds out a warning to the Western. Both can profit in this way by its splendid work. Both can learn that the teachings of the Sânkhya Yoga philosophers of ancient India when rightly understood and applied to human society will lead to physical, intellectual and spiritual happiness. The view of human life which these seers take extends both ways into infinity, and it is this view which can help modern man to guide his conduct, and govern his life much better and to greater purpose than any other partial view of life.

For illustration of the way in which the principles of the Sânkhya

Yoga were applied to Indian society in the beginning, and how the society became degenerated when those principles were forgotten, and how the Hindus and modern nations might be benefited by a study of those principles, I shall discuss the *Varṇa* system of the Hindus. I shall here state, for the purposes of this paper, some of the principles of the Sânkhya Yoga philosophy, reserving their discussion for some future occasion.

One most important principle taught by this philosophy is the principle of the evolution (*pariṇâma*) of the *Chitta.* Not only on the plane of animal life, but lower down in minerals and vegetables and higher up in the realm of morality, intellect, and spirit, it is this entity which evolves consistently from the lower to the higher.

The other principle is that, although life is bound to rise ultimately in the scale of evolution, it is subjected while on its forward march to the action of three *guṇas*,—the *sattva,* the *rajas,* and the *tamas.* I shall discuss these *guṇas* later. Suffice it to say here that in connection with this branch of the subject, the higher stage is always represented by the *sattva guṇa,* that effort to rise is always due to the *rajas,* but that the reactional force of the *tamas* always asserts itself. It is a cessation of further activity, which is very necessary for digesting the results of past activity, but which is constantly prone, if not checked, to drag the rising life of an individual or a nation down the current and back again into the lower manifestation of life from which it was striving to rise. This is always a most terrible period of suffering, as the higher energy which has woven itself into life becomes an additional source of trouble. But this suffering is useful. The *Chitta* becomes prepared against the possibility of further fall, and ultimately establishes itself permanently in the higher stage, thence to try to rise to still higher stages.

That the rise and fall are regulated by the law of *Karma,* the actions which lead to the higher plane, being in accordance with the *dharma* of the higher plane, are considered good. Those that lead back or chain the *Chitta* to the lower stage are considered bad. It is for this reason that the virtuous in their fall suffer more than those who have not yet risen at all. If by the study of the Sânkhya Yoga philosophy they see that their own weakness has brought about their fall, if the sense of shame thus brought about intensifies the keenness of their suffering, they are led to correct their mistakes, and thus rise sooner out of the mire.

We shall now study the *Varṇa* system in the light of these principles. That the law of social evolution is at the root of this ordered division of political society, the least thought will make clear. All human societies tend to throw themselves into four great classes. Four great functions must be performed before a society can be maintained in progress.

The first of these classes consists of the performers of manual labour. This is the distinguishing characteristic of this class. The second great class consists of capitalists. Capital is the characteristic of this class. The third great class represents those who maintain the first two classes in the performance of their various duties. This is in modern societies represented by the State. Administration is the characteristic of this class. The fourth great class is represented by the teachers of humanity, who think out the laws of progress, who discover scientific truths, and teach and instruct every class in the performance of their various duties, with a view to higher and higher development. Thought is the characteristic of this class.

In ancient India these four classes were named the *S'ûdras*, *Vais'yas*, *Kshatriyas* and *Brâhmaṇas*. The functions assigned to these various classes show this plainly. Thus, Manu says that the duties of Brâhmans are stated to be Reading, Teaching, the performance of *yajnas* themselves, and the making of others to perform *yajnas*, giving and accepting of charities. And if we refer to Chapter IV. of the Bhagavad Gîtâ, we find the sacrifices (*yajnas*) counted there. As the performance of these *yajnas* is conducive equally to individual and national greatness, and as all these *yajnas* are put down as important practices of Yogas by Patanjali, and as it is necessary to study these *yajnas* for the complete understanding of the duties which the four classes of society have to perform with a view to social greatness, it will perhaps be well to discuss these *yajnas* here in detail. As, however, this paper has already become rather long for a single issue of the *Theosophist*, I shall continue the subject in my next.

RAMA PRASAD.

[*To be continued.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 496.]

THE *yajnas* are described in the Bhagavad Gîtâ as follows :—

"Brahman the oblation is thrown into Brahman the fire by Brahman for Brahman; Brahman is certainly reached by him, by meditation upon the action as Brahman" (IV., 24).

"Other yogîs offer the service of the divine sacrifice (*daiva yajna*); others again pour the sacrifice, by the sacrifice, into the fire of Brahman" (IV., 25).

"Some pour as sacrifice hearing and the other senses into the fires of concentration (*Samyama*); some pour sound and the other objects of sense into the fires of the senses" (IV., 26).

"Others again throw all the actions of the senses and of life (*prâṇa*) into the fire of the *Yoga* of concentration upon the self, which is kindled by Wisdom" (IV., 27).

"Other yogîs of effectual vows, (have taken up) the sacrifice of wealth (*Dravyayajnas*), the sacrifice of austerity (*tapoyajna*), the sacrifice of Yoga, the sacrifice of reading (*svâdhyâya*) and of wisdom (*jñâna*)" (IV., 28).

"Others given *to prâṇâyâma*, control the motions of the incoming and outgoing breaths, and throw the incoming breath (into the fire) of the outgoing and the outgoing into the incoming" (IV., 29).

"Others regular in food pour these life-breaths into life-breaths, all these are knowers of sacrifice, and their sins are destroyed by sacrifice" (IV., 30).

The eaters of the *amrita* that remains out of *yagnas,* go to the eternal Brahman. This world is not for him who does not perform sacrifices; much less the other, O best of the kurus (IV., 31).

The first verse of this quotation (IV., 24) is in general praise of the *yajnas.* There are five elements in a sacrifice. The fire, the oblation, the sacrificer, the deity, the action of throwing the oblation into the fire. All these are, says S'rî Krishṇa, manifestations of Brahman in all the sacrifices counted further on. The result of all these sacrifices is that in the end the sacrificer reaches the divine presence —an end which in some form or other has always been the dream of man. And in order that this dream may become a reality the sacrifices must be performed. The non-sacrificer does not care even for this world, much less the other. This emphasizes the same truth, which is the arch-stone of the *Sankhya-yoga* philosophy, that there can be no *apavarga* unless there has been *bhoga* before ; and those who wish to hasten the evolution of their race or of themselves, must work so as to pass soon through all the experiences which nature in all its departments, intellectual, moral, physical, individual and social, has to unfold to the seer of the *purushas*. The evolution is hastened by the performance of sacrifices, for the sacrifices develop powers and capacities ; new possibilities of life are opened up ; the lower rungs of the ladder of progress are passed on and higher ones are constantly becoming familiar, knowledge and strength are constantly increasing by experience until man's present line of progress reaches the state of *Kaivalya*.

What then are these sacrifices ? The first sacrifice that is mentioned is the *daiva* sacrifice, the sacrifice that is performed for strengthening the DEVAS, the Vedic deities. These are those powers of nature which are seen constantly manifesting themselves in the production of the necessaries of life—the food grains, and other products of the earth, which supply the manifold needs of man ; the gods or the powers of nature which help the senses of man in their work, and which, in fact, are responsible for their existence ; all the powers in short which are responsible for the physical life of man. Then there are the higher deities which manifest themselves on the higher planes of mind, &c. The same powers which are to be found in the man are to be found in the universe. Man in fact takes and weaves all these energies into his life from the universe.

The gods are the *tattvic* appearances of the different planes of the universe, or in other words they are the centres of nature-force on the subjective planes, representing all the varied energies which work and show themselves in our lives. The Sun and the Moon are two deities of the Vedic pantheon, because from them comes the life of the earth ; the sun representing the *Prâna*, the positive forces of life, and the moon being the chief source of the *rayi* or negative forces of earth-life.

The *Sankhya-yoga* philosophy teaches that the universe and man consist of 25 tattvas, the lowest being the gross *Mahâbhutas,* and all the higher ones representing the power side of life, in relation to the gross appearances. Now all these planes—the five *tanmâtras,* the five *Indriyas* of action and the five of knowledge, the *manas* the *ahankara,* the *buddhi,* the *prakṛti,* and the *purusha,* represent different planes of the universe, and all the powers of nature represent gods in the planes of life.

It is from these manifestations of our Îśvara that we immediately draw all our powers on all the planes of the universe.

Now the *daiva* sacrifice counts in the worship of all these *devas.* It is the business of man to strengthen these *devas,* and they in their turn shed their beneficent influences more and more upon their worshippers. The worship of these *devas* consists in man's attempt to strengthen them more and more. It is no idle fancy that man by his performance of *yajnas* strengthens the gods. A *yogî* by thinking definitely upon the *tattvic* appearance which constitutes any particular deity, upon the function which that deity performs in the economy of the universe, upon the way in which the energies of the deity are woven into the human life, throws out definite *tattvic* appearances on the mental plane. These have now been called thought forms; and these thought forms add themselves in fact to the so-called hosts of heaven, or the armies of the deities which are the objects of worship. These armies of the gods thus increased by the effort of human devotion, help to strengthen the sacrificer, and along with him more or less the whole of humanity. It is quite possible for high class *yogîs* to see these *devas* and their hosts weaving their energies into human life—but even a clear intellectual proof of the life, nature and laws of these divine nature-manifestations will go a long way to help in their effectual worship. Even blind unconscious worship on the above lines will help in securing fair results, besides laying the foundation of spiritual education and intellectual advancement. It is for this reason that ceremonial worship was designed and enjoined. It is for this reason that clarified butter and other things were thrown into the fire, so that by associating the physical act with the service of a particular beneficent power, the lay sacrificer may develop his powers of thought and devotion, and may at the same time add to the hosts of heaven in the shape of his own devotional thought forms, so that they may react upon himself as well as upon his nation, and in fact upon humanity at large. Now in the old social system of the Hindus it was the duty of the *Brahmans* to study and know the nature of all the deities, to discover the laws of developing these powers in man, to assemble in large or small sacrifical assemblies, and by the power of their knowledge and thought throw out definite *tattvic mûrtis* or elemental forms; conduct a ceremonial worship with the object of taking the uninitiated also into the fold, and explain to those who could understand the *rationale* of the sacrifice, so that knowledge might add to the strength of their devotional thought.

This was to be done with reference to every branch of human life, as there are powers of nature which vivify every branch of that life. Can the reader conceive of any study of human interest which it was not the *duty of* the Brahmana to foster? *Lakshmî* or *S'rî*, the goddess of wealth, individual or national; *Sarasvatî* the goddess of national or individual learning, *S'achî*, goddess of happy marriages, *Indra*, the god of rain and plenty, and of a virtuous heavenly life, *Ganeśa*, the god of a quick, successful and adventurous intellectual conception, and many another god—all represent the *tattvic* manifestations of the Logos, working out his divine love on the various planes of the universe, with the steady object of raising humanity higher and higher. The physical, moral, intellectual and spiritual progress of man—individual or social—means the steady flow of these divine energies from the archetypes of the divine mind, to the connected planes of earth-life. It was the duty of the Brahman to study the physical, moral, intellectual and spiritual sides of human life, and to instruct others in the same, by word and by example.

Take for example some of the other *yajnas* enumerated. The second sacrifice in the Bhagavad Gîtâ is the *Brahmayajna*. In this they pour the sacrifice by the sacrifice into the fire of Brahman. The object of this sacrifice is, briefly, the killing of desire by the effort of thought. The Yoga philosophy teaches that the ultimate object of human life is attainment of knowledge. This object the *purusha* attains by the agency of the principle of *manas* acting in conjunction with the *indriyas* of the *Sânkhya*. The five senses and the five powers of action are both utilized for this purpose. By association with these powers the *manas* begins to acquire facilities in their use, and is chained to them by the consequent feeling of ease. When the activity of the *rajas* is followed by the periodical manifestation of *tamas* for the purpose of giving sufficient time for converting the work of the past into the powers of the future, the sense of satisfaction at the attainment of the powers takes root in the mind and desire is created, as S'rî Krishṇa says in the Gîtâ, "*Sangât Sanjâyate Kâmah.*" Desire is generated by association. As Patanjali also says, "*Sukhânuśayî râgah,*" desire follows pleasure.

This desire tends to check further progress. It chains the soul to the lower life. The *indriyas* whose real object is the attainment of knowledge, thus manifest as *Kâma* or desire, and begin thereafter to perform a double function. They act both as means of knowledge, and as fetters to higher life. If their functions are performed without desire, knowledge and progress and final beatitude are the result. If however their functions are performed with desire, retrogression must naturally follow. The mind (*manas*) in order to be able to utilize the *indriyas* for the purposes of progress, must learn to kill desire, and must merge itself solely into the act of attainment of knowledge. The attainment of higher powers is the necessary consequence of the attainment of higher knowledge, but the desire for the enjoyment of these powers must again be checked, before further progress becomes possible. Thus we see that the possession of higher powers—a higher moral, intellectual or physical life—is an indication that the individual or nation possessing these powers is on a higher plane of life and therefore nearer to God. But the desire for that higher plane of life while of that plane shows that the possessor is nearer to the devil.

The *Brahma* sacrifice, as already remarked, consists in the effort to purify the *manas* of the dirt of desire, by trying to change the *motive* of action from desire to knowledge. The performance of action is the *yajna* (sacrifice). By the performance of the action in a spirit of sacrifice, with the object of killing desire and changing the motive of action, the mind is gradually purified. As the knowledge is acquired the necessity of action disappears so far as the planes of life left behind are concerned. Sacrifice is therefore thrown by the sacrifice into the fire of *Brahma*, which is the fire of knowledge.

The performance of this sacrifice seems to be the highest need of modern India. We love our own little body better than the body-politic, we love our own little rupee better than the national wealth, we would like to enjoy the sense of the possession of a few rupees rather than spend them for the alleviation of human misery by the increase of national wealth and happiness ; we have liked and even now like the confinement of knowledge to ourselves, rather than to throw the seeds of knowledge broadcast, as was our paramount duty, for the purpose of strengthening the gods and drawing their beneficent influences upon humanity. And all this has been the result because our desire for lower life is paramount, because our minds are unclean, because the light of knowledge has been withheld from us and is even now being withheld from large masses of our Society. Where are those Yogîs, who would by word and by example teach us the performance of the *Brahma* sacrifice, who would teach us that the real object of human life is the acquirement of knowledge by the performance of action, and that the possession of power is to be prized only as a landmark of progress, not as a help in the enjoyment of life, thus serving as an impediment to future progress ?

The *Brahman Yogîs* whose social duty it was to know and to teach these things have disappeared and with them our national greatness and hopes of future progress.

The next sacrifice conduces to the same end from a different point of view, though the method is the same. The senses are in this sacrifice thrown into the fire of *samyama* (concentration). Now this *samyama* is a technical word of the Yoga philosophy, and stands for the three mental processes of *Dhâraṇa, Dhyâna and Samâdhi.* Without attempting here a full description of these three stages of progress in the evolution of the mind, it may be said in brief that, *Dhâraṇa* means the fixing of the mind upon any given object or subject of study, with a view to find out and know the laws of its existence and the truth of it.

Dhyâna means contemplation or the keeping of the object in mind, and trying to observe and learn the laws of its life.

Samâdhi means the full attainment of the knowledge thus sought after, when the subject of study becomes as it were part and parcel of the mind and the consciousness of the separate existence of the knower, the known and the act of knowledge disappears as having become so far useless.

Now then what is the meaning of the senses being thrown into the fire of *Samyama*. It is obviously the burning down of the overgrowth of desire, and the utilization of the senses simply for the object of attaining knowledge. Take, for example, the sense of hearing. If the sense of hearing is cultivated, large fields of knowledge are opened up. There are powers in music of which very few even dream. Sound is a creator of form, and with a good and developed sense of hearing, we may utilize sound for the purpose of helping on the evolution of humanity along any line of progress. We may rouse the devotional nature of man, we may eradicate disease, we may create a desire for virtue, we may, in short, bring out any power of man that it is desirable to cultivate. But in order to do this we must study music as a science, we must know what sound will mould the life of man into what forms. But if we allow the pleasure of music to chain us to a particular stage of development, our further progress is at once checked, and we become the slaves of sound, rather than its masters. The appreciation of music is a stage in our development, but a desire for enjoyment becomes a drag upon future progress. If, therefore, we would go on ascending steadily upon the ladder of progress, we must sacrifice the sense of hearing by throwing it into the fire of *Samyama*. We must burn up the desire side of the senses and then our progress will be steady. We will rise to higher levels of knowledge and power. In the social system of the Hindus it was again the duty of the *Brahman Yogî* to study the laws of the senses, and to utilize the powers of knowledge for the education of the human race. The Hindu science of music reached in the past to a very high pitch of perfection, and the chanting of the *mantras* of the *Sâmaveda* was a very powerful means of rousing and strengthening the *devas* on the astral plane for the benefit of mankind. But the sacrifice is now forgotten. Music is now only used as a means of providing a very low form of pleasure; and this because the senses are no longer burnt up in the fire of *Samyama*, but are allowed to become our masters.

The next sacrifice is akin to this. In this the objects of sense are burnt up in the fire of senses. The majority of men have absolutely no power of observation. They cannot enter deeply into an investigation of the nature of these objects, but allow the attractions of the outward form to fly away with the senses. The common story of "Eyes and no eyes" is a very good illustration of the way in which the objects of senses are burnt up in the fire of the senses. Of the two children, who go out to see the forest scenery, one is able to give a full description of all he sees, but the other who has simply allowed the beauty of form to run away with his sense of sight is quite unable to describe what he has seen. This is a very simple process of yoga, but how difficult to acquire in the absence of teachers who understand the law and the utility of the sacrifice of sense-objects in the fire of the senses.

It is by sacrifice alone that powers and greatness come, and since this sacrifice has to a large extent disappeared from amongst us we have to this extent become incapable of learning anything directly from nature, but have made ourselves the slaves of tradition and become blind to living light. It may perhaps be necessary to state here, that every act of man, however ordinary it may seem, is a practice of yoga, if it evokes the latent powers of man ; and is a sacrifice if it tends to raise man out of a lower form of life into a higher one. One misfortune of the present Hindu is that on account of his traditional familiarity with the higher forms of yoga, and the greater *Siddhis,* he has entirely forgotten that the simplest process of education is a process of yoga and that these lower forms of the practice of yoga, must precede the higher practices. It is only out of a nation of intellectual giants, that *Mahâtmas* can come, and not from a nation of pigmies. We have lost our teachers, and our books have now become to us mere myths infinitely removed from our every-day life. Most of us cannot even conceive that the simplest process of education is a process of yoga and an act of divine worship. We would fain grasp the highest rung of the ladder of evolutional progress, rather than make sure first of the lower ones.

Some of the other sacrifices are the sacrifices of wealth, austerity, reading and wisdom, &c. These include the *yamas* (restraints) and observances (*niyamas*) of Patanjali, and their detailed discussion requires several papers. What has already been said is enough to illustrate how high and divine were the duties imposed by the *Varṇa* system upon the *Brahmanas.* The Brahmans as a class have long ceased to perform these duties. The high powers to which they attained as a consequence of the studies and sacrifices shadowed forth above, created in the natural course a desire for the enjoyment of the fruits of those powers. In the absence of the divine teachers who taught them these truths, and who later on left them to see if they could stand on their own legs, there remained no one to check the growth of this baneful desire. As the desire of enjoying the privileges of power grew, further progress became impossible. The very laws of progress were forgotten and the shadow of the *tamoguna* became too thick for them to penetrate. Instead of the students of living light and life, we now find hosts of incompetent votaries of the privileges of caste.

Manu knew full well what souls incarnated in his time were fitted to be the students of the universe, and therefore the teachers of humanity. These in his time he classed as *Brahmans*. But he never meant that the lower souls of his time were never to rise higher in the scale of society. It has been said that the rise was to be only through the gates of death. This may be to a certain extent true when individuals are to be considered. But the law of evolution applies equally to classes, and it cannot but be that out of the lower classes individuals must arise fitted to do higher social work ; nay, as evolution proceeds, whole classes must rise higher. The very functions assigned to the various classes demand this. The *S'udras*, the lowest class, is that of manual labourers. Agriculture is assigned to the *Vaiśyas*, the next higher class. Now evidently, those people who do manual labour on the fields are to be classed as *S'udras*. But if the fruits of their labour are secured to them in a fair proportion, they would in time accumulate capital, and then would be in a position to carry on agricultural operations by the help of other labourers, whom they would have to pay. They must thus pass into the second class.

The other large industry of ancient India was the rearing of cattle. In this also the same law would hold. The *Vaiśyas* would spend their capital in the industry, and the *S'udras* would do all the manual labour in connection with the industry. But it is quite plain that this class of labourers also must pass into the higher class, as soon as they have accumulated a little capital. The third great duty assigned to the *Vaiśya* class is the carrying of the products of labour into appropriate markets (*Vâṇijya*). The labouring classes would naturally take up this duty also as soon as they are allowed to accumulate sufficient capital.

Then again the *Vaiśya* class must naturally pass into the higher *Kshatriya* class. As these people accumulate more and more capital, they must naturally invest it in larger concerns of trade, landholding and rearing of cattle. They must, therefore, by and by develop the qualities of holding antagonistic interests in balance, of protecting the fruits of labour, &c., from the inroads of crime, and, in fact, the qualities of a king and administrator. This is the third class of the Hindu body politic, the *Kshatriyas.*

When the habit of larger service which the *Kshatriya* is thus expected to render to the body politic becomes ingrained, when larger experience of human nature thus becomes common, when sacrifice of life itself for the sake of justice becomes a pleasant duty, when the faculty of judgment as applied to the problems of political society becomes keen and well-balanced, when many another quality too numerous to be mentioned here shows itself as a natural result of *Kshatriya* discipline, the *Kshatriyas* turn to the study of nature and the laws of human life. This deeper study is necessary to hasten the evolution of the race and with the beginning of this study the *Kshatriya* becomes a *Brahman.* All political societies in the world are progressing along these lines. To say that the labourer in order to become a capitalist must perforce pass through the portals of death is to shut our eyes to facts of the most ordinary observation, and also to the general principles of evolution as applied to society. Even the law of individual evolution would not warrant such an assumption. That an individual belonging to a lower class does pass into the higher class through the gates of death, is true. But it is not necessary that the turning point of evolution (the *prakṛtyâpûra*) must be reached only after death. We see every day the point is being reached in this very life.

Patanjali says: *Jâtyantara pariṇâmah prâkṛtyâpûrât,* IV., 2. "Change into another *life-state* by *prâkṛtyâpûra.*"

On this aphorism the commentary of Vyasa runs as follows :—

"On the former change going out comes the close appearance of their next change, by the sequential showing forth (radically, entrance) of organs (really parts) which did not exist before (*apûrva*) and the *prakṛtis* of the body (*Kâya*) and the *indriyas* favour each their own changes (*vikâras*) by filling up (*âpûra*), which again has the necessity of virtue, &c., as the means of producing it." The commentator, Bhoja, explains this aphorism as follows :

"This change of the life-state (*Jati*), &c., of *Nandîśvara* and others that takes place *even here*, is (brought about) by *prakṛtyâpura*. The *prakṛtis* of the past *in this life bring* about the changes ; that is, assume the shape suited to another life-state."

The next aphorism and the commentary thereon is as follows :

"The *prakṛtis* are not set into action by any incidental cause ; that pierces the covering like the husbandman " (IV., 3).

"The cause (*nimitta*) in the shape of virtue, &c., does not set the *prakṛtis* into action, inasmuch as the cause here begins to act by means of the effect. How then ? 'That pierces the covering like the husbandman.' "

"As the husbandman desirous of carrying water from the already well-filled bed to another, does not draw the water with his hands, to places which are on the same or a lower level, but simply removes the obstacles, and thereupon the water flows down of itself to the other bed, so does it pierce through vice (*adharma*) which is the covering of virtue ; and that being pierced through, the *prakṛtis* pass through their respective changes."

"Or, similarly, the same husbandman, does not possess the power of transferring the earthy and watery tastes to the roots of rice in the same bed. What then ? He draws the *ring*, the *gavendhaka* and the *shyamaka*, &c., out of the common bed ; and when they have been drawn out the juices themselves enter the roots of rice."

"Similarly, virtue (*dharma*) only becomes the cause of the removal of vice (*adharma*), because purity and impurity are diametrically opposite to each other. It is not that virtue in action becomes the cause (of the existence of the *prakṛtis*). On this point *Nandîśwara*, &c., are illustrations. In the other side too, vice (*adharma*) contracts virtue (*dharma*), and thence comes the change to impurity. Here too *Nahusha* and *Ajagara*, &c., should be taken as illustrations."

A full discussion of the meaning conveyed by the above text would be out of place here. But it may be remarked that these two aphorisms of Patanjali lay down the general rule of evolutions on all the planes of life, physical, intellectual, moral, social or individual, as well as vegetable, animal and human. The *jâti*, which I have rendered as life-state, means genus, species, class, caste, and the law defined in the aphorism of the Lord of the Nagas—the masters of Wisdom—includes the change of life from the vegetable to the animal, from the lower animal to man, from man to God, and among men from the savage to the civilized man, from the ordinary man to a genius, from the labourer to the capitalist, from the capitalist to the administrator, from the administrator to the statesman and the teacher and so on in every branch of human life. Briefly, this is effected by the building up of the material suited to the future body and the *indriyas*—the *manas*, the *buddhi*, the powers of sensation, emotion and action—the material being taken from the various *prakṛtis* of the universe. As Bhoja has remarked clearly, these changes show themselves in this very life too.

The onward march is helped by virtue (*dharma*). The rest of the *tamas* is accentuated by vice (*adharma*). It is in this state that the danger always exists—and it is very often especially in the beginning a very real danger—of going back and declining for a time, until suffering helps to bring back the delinquent into line.

RAMA PRASAD.

[*To be continued.*]

FUEL TO THE SACRED FIRE.

"ZARATHUSTRA gives as a gift the soul from his body, the precedence of a good mind, O Mazda. (He) sacrifices for Truth, purity in deed and word, obedience and rule. . . .

"Prosperity be to the man who continually offers to thee (Fire, son of Ahura Mazda) holding firewood in the hand. . . Mayest thou ever obtain right firewood, right perfume, right nourishment, right augmentation; mayest thou be in complete nourishment, in good nourishment O fire, son of Ahura Mazda; mayest thou burn in this dwelling; mayest thou be in brightness in this dwelling, mayest thou be in increase in this dwelling throughout the long time until the complete resurrection, the perfect good resurrection included.

"Give to me, O Fire, son of Ahura Mazda, that which teaches me now and for all times, concerning the best place of the pure, the build ourselves in THAT which totters not with time, and for which the hour shall never strike. It is the sheet anchor of our hope, it is the Christ, *minus* the person of Jesus, which ever stands ready to make us invulnerable, "the great Eternal Sage" who leads the prodigal son back to the home of his sire, who teaches us to be what we are, and renders unto Cæsar the things that are Cæsar's. The visible world has nothing that can be matched against that which is our Divine Self when we enter into the Heart of Silence, where abideth our home. Here the finite hath its peace, and maketh its atonement with the Infinite ; here the part becometh the whole.

"Stand alone," "Stand alone ;" let it be the shibboleth of our life, for by that and that alone we become immortal and enter into the domains of Peace and Bliss.

SEEKER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 598.]

THIS, then, was the conception of the *Varṇa* system of the Hindus. The divine Manu, knowing full well the future lines of human social development, laid down the law, dividing human society into four classes. As already hinted, he saw clearly what souls in his time were fit to perform what duties, and he therefore put these souls into four different classes. The producing class—those who were the best fitted to perform manual labour were classed as *S'ûdras.* The capitalists were classed as *Vaiśyas.* The administrators and soldiers were classed as *Kshatriyas.* The learned men, the students of science, philosophy, and religion, the teachers of mankind were classed as *Brahmans.*

The wisdom of the classification is brought home to us by the spectacle of modern societies tending to group themselves into the same four great classes—Church, State, Capital and Labour. It is well-known that even in Europe at one time learning and teaching were confined to the Church. But it will be recognized as the natural outcome of evolution that other classes should rise higher and begin to perform these functions.

Indian Brahmins will do well to recognize as soon as possible that the *Varṇa* system was not meant for the soil of India alone. The Lord S'rî Krishna has said in the Bhagavad Gîtâ, that He created the principle of the four-fold division of society, and it would be blasphemy to hold that the principle of social evolution sanctioned by Him was meant only for a section of his creatures, and that he meant to leave the others out in the cold. The beauty of the Hindu religion consists in the fact that its principles are of universal application, and even in its degenerate days Hinduism has been remarkable for the power of finding a place in its social system for almost every custom and shade of thought.

In the quotations given above from Patanjali and his commentators it is laid down that progress is maintained by *dharma* (virtue) and downfall is accentuated by *adharma* (vice). It may be interesting to quote here Patanjali's view of *dharma* and *adharma*.

Thus we have :

" The substratum of characteristics (*dharmi*) is correlated to the disappearing (*Sánta*), the manifesting (*Udita*) and the yet latent qualities " (III. 14).

" The characteristic (*dharma*) is but the power of the substratum (*dharmi*) differentiated by fitness (yogyata). Its existence is inferred by the distinctions (which obtain) in the manifestation of its results. Another and yet another (manifestation) is seen of the same one (substratum). Here the present characteristic showing its own action differs from the other characteristics which have disappeared and which are yet to come ; and when this is coincident in time with the common qualities, then if it were the substratum itself, what would it be, and from what would it differ ?

" Of the tranquil (*Sánta*, disappearing), the active (*Udita*) and the indescribable (*avyapadeśya*, latent) characteristics of the substratum, the tranquil characteristics are those that have had their action, and have now seceded. The active (*Udita*) are those that are having their action, and these are the immediate (antecedents) of the future *lakshaṇas* (secondary qualities). The past *lakshaṇas* are not the immediate antecedents of the present. How is it that the present *lakshaṇas* are not the immediate (manifestations) of the past? Because there does not exist the relation of antecedent and consequent. As there is the relation of the antecedent and postcedent between the present and the future, not so of the past. Hence it is not the immediate (manifestation) after the past; and therefore the future alone is the immediate manifestation after the present.

"Now what are the indescribable (latent)? Everything is of the nature of everything (*Sarvaṁ sarvâtmakaṁ*). The following has been said on this subject: "The juices, &c., are seen in the trees as being modifications of earth and water, similarly of the trees in animals, and of the animals in trees. Thus without the destruction of species everything is of the nature of everything. On account of the limitations of space, time and form, all these natures cannot evidently manifest themselves at once. The substratum is the correlated object, which appears (both) as the common and the particular (or generic and specific, *sâmânya-viśeshatva*), and which goes along (as such), with these manifested and unmanifested (qualities). According to him who believes that this is but the quality and not the characteristic of the substratum, there would be no experience (*bhoga*). Why not? How should any idea be accepted as experiencing the fruits of an action done by another idea; and then there will be no remembrance of it, since it cannot be that another should remember another's cognitions."

"Hence by reason of the recognition of an object, a substratum stands proved as present along with all these modifications. This recognizes the former change even when it has put on another characteristic. Hence the mind is not the characteristics alone, without (the one basis) which follows along all these characteristics."

Dharma is thus defined to be the power of the substratum (any object) differentiated by *fitness*.

Bhoja also says:—

"*Dharma* is the power which is characterized by fitness, and which keeps constant both during its antecedent and consequent states."

The *dharma* then is the *basic* power (*śakti*) of an object, which constantly keeps on changing shapes, without destroying its own identity. It is this *dharma* which manifests itself in a certain form at a certain time, and is then called *Udita* (manifesting). This manifested *dharma* in time becomes *śânta* (*i.e.*, disappears). This *dharma* is also *avyapadeśya* and may take any shape, and will so take other shapes.

It is the basic quality of every object which distinguishes it from every other object. Thus we may speak of the *dharma* of a stone, a tree, an animal, a man, a woman, a savage, a Hindu, an Englishman, a Brâhman, a Kshatriya, a Vaiśya, a S'ûdra, and so on. We may also speak of the *dharma* of the mind, the *c'itta*, the *buddhi*, the body; of the government or its subjects.

Every individual manifestation of life has its own *Dharma*, that which distinguishes it in time and space and form and function from any other.

The *dharma* of the *purusha* according to the Sânkhya philosophy is consciousness, or in other words the knowing of all the possible modifications of Prakṛti and thus acquiring omniscience. The *dharma* of *mûlaprakṛti* is the constant manifestation of the triple life of the *guṇas*—the *sattva*—the *rajas*—the *tamas*,—or in other words the showing forth of all the possible forms of *sattva*, or the essence of matter, as it changes into the forms by the action of *rajas* and *tamas*. It is the ceaseless activity of the universe, subject to the law of alternation. It is on account of this basic nature of *mûlaprakṛti* that every phenomenon of the universe is subject to this law of the alternation of action and reaction, manifestation, and disappearance, sleep and waking, night and day, or generally speaking, activity and rest. The law of human progress is like everything subject to this law of alternation. The activity of progressive *rajas* is always succeeded by a period of the cessation of that energy, until higher energy appears, and so forth.

The *dharma* of the *buddhi* is the determinative Will to be, and will to know, of the universe.

The *dharma* of *ahankâra*, is individualization, or in other words, the multiplication of units and individuals.

The *dharma* of *manas* (mind) is the creation of ideas to serve as models of forms (*sankalpa*). The *c'itta* of Patanjali which is *manas* in evolution, has out of the quality of *sankalpa* evolved many others, which are now considered its *dharmas.* These are enumerated by Vyâsa as (1) the *paridrshta dharmas,* and (2) the *aparidrshta dharmas.*

Says he :—

"The characteristics (*dharmas*) are two-fold—the *paridrshta* (conscious) and the *aparidrshta* (unconscious), of these the conscious are those that appear in consciousness as notions (*pratyaya*). The unconscious are those that are but the substance itself (*vastumâtrâtmaka*). They are seven only; and it is by inference that their existence as substance itself has been established. (1) The *nirodha,* (2) the *dharma,* (3) the *sankara,* (4) the *parinâma,* (5) the *jîvana,* (6) the *ćeshta,* and (7) the *śakti* are the characteristics of the mind besides consciousness (*darśana*)."

The connection of *manas* with the principle of *ahankâra,* gives it the characteristic of self-conscious ideation. This is technically named *darśana.*

The radical conception of *sankalpa* is "*putting together,*" when there are no materials to work upon, the principle has simply this power of *sankalpa* existing *in posse.* As the *tanmatric* materials and the means in the shape of senses are supplied, this power begins to show itself. It then becomes the characteristic of *śakti.* By repeated exercise this power becomes a characteristic (*dharma*), and *manas* on account of this power goes on constantly acting upon the materials and creating new forms. The constant exercise of this power develops the power of what is called *ćeshta* (motion). This means familiarity with different ways of action—the putting of the *tanmâtrika minima* into certain kinds of motion, for the purpose of creating and maintaining astral forms. That various powers as they are evolved should maintain themselves in the *ćitta,* as different characteristics upon which the fabric of future evolution is to be built, shows it as possessing the capacity of characterization. If this power did not exist there would be no new characteristics showing themselves in the mind. The power of possessing new characteristics presupposes the power of habituation (*samskâra*). This is the capacity of the mind learning by repetition to turn to certain manifestations more easily than to others. It is evidently distinct from characterization proper. The former has more to do with the process, the latter with the ultimate result of that process. Both these again presuppose the quality of *pariṇâma,* constant change. With habituation there must necessarily be modification of the nature of the object. As the result of acquiring new habit, the mind in the end passes into a new sphere of life altogether. *Pariṇâma* is the process of passing from one life-state to another. This is a very marked characteristic of Patanjali's *c'itta,* and it is this basic tendency which causes evolution. The power of *c'eshta* is correlated to the action of the *indriyas* and *tanmâtras,* and this ends in the formation of the astral, ethereal and gross-bodies. Thus comes into more and more powerful manifestation the characteristic of physical living (*jîvana*). The mind (*c'itta*) constantly turns to physical life, as a necessity of evolution.

Then again, habituation to new qualities, so as to make a new appearance, means the suppression for the time being of other qualities, and this leads to the development of the characteristic of *nirodha.* This power is destined to become in the end the means of suppressing all the other manifestations of the mind, and leading the *purusha* out of the manifested world to its own real home. But before that stage also it performs very important functions. The more this power is developed, the more does man become capable of taking his own destiny into his own hands.

This brief *resumé* of the pronouncements of the Yoga philosophy, will be enough to give the reader a general idea of the wide meaning of the word *dharma.* It is upon these eight basic qualities (*dharmas*) of the mind (*c'itta*) that the future of humanity is to be built up. They indicate the line of progress, and also that of retrogression. Whatever action leads to the higher development of these characteristics is in accordance with *dharma* and is therefore virtue. Whatever other action leads to the weakening of these characteristics is against *dharma* and is therefore vice (*adharma*). The Yoga of Patanjali really consists in the harmonious development of these powers.

The most important power is the power of *darŝana.* This is the nearest to the *purusha,* inasmuch as it is the connection of the *purusha* (the conscious principle) with the *prakṛti,* that gives to the *c'itta* the power of *darśana*. The ultimate object therefore of all evolution is the expansion of consciousness. As consciousness expands, more and more knowledge of *prakṛti* becomes possible, until the omniscience of *kaivalya* is reached. The remaining seven characteristics of the mind, must in order to be good, be developed along this line.

The characteristic of *śakti* or ideation in action, must be worked so as to be able to create better and better and higher and higher forms ; and one must work with the view of becoming capable of creating the *mânasic mûrtis* (thought-forms) consciously, and seeing how these forms work themselves into human life, and show themselves forth into physical life.

The characteristic of *ćeshta*—activity—must also be developed to perfection—not only must the mind learn to ideate, but it must show its ceaseless activity on the lower planes of the universe, with a view to call forth the highest of their possibilities, and thus expedite evolution.

The *dharma* of living the life of the body must also be worked at its best. The laws of this life being found out, its highest possibilities must be brought forth, and all its strength utilized for the attainment of knowledge and power. Physical life has large lessons to teach, and they will have to be taught in a long series of incarnations, unless we learn to utilise our opportunities well, and thus shorten the number of possible incarnations. We must further learn the laws of the change of one life-state (*jute*) into another ; we must know what life is comparatively higher and what lower ; we must know what line of action will, from what point of evolution, take us irresistibly into another life-state, lower or higher. The working of the power of *pariṇâma* is inevitable. We must in time change and change, and it depends upon ourselves whether we change for the better or the worse. If we do not think of changing for the better, and if desire for a lower form of life chains us down, darkening our knowledge and pinioning the wings of the soul, we must fall down. We shall not remain stationary. We must change, either to higher life by virtue, or to a lower one by its absence, which is vice and leads us into various new forms thereof.

Again, if we would build into the *ćitta* the energies of a higher form of life, successfully, we must know the laws of *Vâsana or Samskâra* (habituation). It depends upon the strength with which this law is taken in hand, and its working developed, how soon we make ourselves capable of weaving into our life the higher energies thereof and eliminating the lower. The existence of this mental characteristic must be recognised. If higher energies are not woven into the mind, the working of the mental power will at least give us habits of sloth and idleness which must prove baneful. We must further remember that the power of characterization is a factor to reckon with. If we allow the tendencies of evil to become our character, we may build round us the kingdom of hell and may ultimately pass into the eighth sphere—the *avichi*, as Pantanjali calls it.

The power of *nirodha* (suppression) also has to be well taken in hand, for it is by the exercise of this characteristic that we may learn to suppress evil tendencies altogether. It is by a judicious use of this power that conscious evolution becomes possible.

Eight-fold thus is the *dharma* of man. Working with this law is good ; working against it is vice. It is plain that all these characteristics of the mind (*ćitta*) can find room for action in the multifarious work of the world. It is also plain that these various powers develop differently in different men. Hence does it become necessary that different souls should perform different functions at different times of their lives. It is quite natural therefore that in every political society there must be different classes of people performing different functions. As already noted it is necessary for social progress that there should be four classes in it, all performing their various duties faithfully. Then the national mind will progress and evolve higher forms of existence for itself. Whichever of the four classes will give up its duties or learn to perform them with the object and desire of enjoying the necessary power and status of the class, must gradually fall down. In India, this has chiefly been the case with the *Brâhman* and the *Kshatriya* classes. Both these classes have now entirely disappeared from India,* notwithstanding the fact that many people call themselves by these august names simply because they happen to be able to connect themselves by a chance of physical heredity to the real *Brâhmans* and *Kshatriyas* of old.

As long as one's own *dharma* remains the guiding star of life, progress is sure. But the faithful performance of one's duty always means increase of power in one's own line. Then is created the desire of the enjoyment of that power. With the creation of this desire the idea of one's own privileges takes root in the human mind. With the enjoyment of those privileges comes the sense of satisfaction in the possession of the power which makes the enjoyment of the privilege possible. With the sense of this satisfaction, comes mental sloth, and duty is by and by given up. Thence in time follows decline, and may be destruction. How beautifully is the path of destruction described in the Bhagavad Gîtâ (II., 62-63).

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* [We think a few representatives of these classes may still be found in India. —[Ed. note.]

" When a man thinks of the objects of pleasure he becomes attached to them. By attachment is produced desire, by (the checking of) desire anger, by anger comes into existence forgetfulness, by forgetfulness loss of memory, by loss of memory destruction of knowledge, by destruction of knowledge he himself is destroyed."

And so it has happened with the Hindu nation. Let us first take the classes one by one, and then the nation as a whole.

RAMA PRASAD.

[*To be continued.*]

SELECTED "MUHAMMADAN" TRADITIONS.

[Ed. Note.—The following translation of the traditions or *Hadises* of the Prophet, selected from the collections of Sahib Bukhari and Sahib Muslim—two acknowledged authorities on Islâm—appeared in 1897 in *The Muhammadan*, a periodical published in Madras. They were intended for "College-going Muhammadan youths" who have little time for religious studies, as well as for other classes of people who desire further light on the faith of Islâm.]

THE following are the sayings of our Prophet :—

" Reported by Zaid, son of Khalid : He who takes possession of a stray animal and makes use of it, without returning it to the owners, has strayed from the path of Islam himself."

" Reported by Aesha : God tries men by giving them many daughters ; and if men discharge their duty towards their daughters, faithfully, the latter will save them from hell-fire."

Note.—Says Aesha, the wife our Prophet : " A certain woman with her two daughters came to me a-begging. I had nothing to give her and 'Allaahu Akbar' (God is Great), 33 times; and with these 99 expressions completes the number 100 by reciting the devotional expression, 'Laailaaha illal-lahu wahdahu laa shareeka lahu, lahulmulku wa lahul hamdu wa huwa alaa kulli shai in qadeer,' *i.e.*, 'There is no Deity but God; He is one and there is no companion to Him; for Him there is the country and the praise due to Him also; and He exercises power over everything,' all his venial sins will be forgiven, though they may be equal to the foam of the ocean."

Note.—The above expressions comprise four sorts of devotional exercise of *zikr* or *wazeefa*, viz.:—

(1) *Tasbeeh*—"Subhaan Allaah."
(2) *Tahmeed*—"Al-Hamdu lillaah."
(3) *Takbeer*—"Allaahu Akbar."
(4) *Tahleel*—"Laailaahaillallaa."

But the commonest form of *zikr* is a recital of the 99 names of God, generally beginning with the designation Allah, making the complete number of one hundred names for the Deity. Our Prophet promised those of his followers who recited them a sure entrance to Paradise—(*Vide* Mishkaat, Book CXI).

(*To be continued.*)

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

DHARMA.

[*Continued from p.* 687.]

THE higher the ideal and the greater the approach to that ideal, the more marked is always the fall. Such has been the fall of the Brahmans of ancient India.

There was a time when the welfare of humanity was the Brahman's highest object. It was his duty to study the *dharma* of every individual and every class of human beings, so that by teaching the *dharma*, he might make every one fit to strive for and attain higher and higher life. He had not only mastered the laws of the life of the physical plane of the Universe and of man, but had risen very much higher to the astral, the mental, the buddhic and even higher planes of the Universe. He knew what human life had been in the past, and what was the glorious future before it. His was a system of work, which tended to the highest happiness of every individual human being, and not only that, but to the good of every living creature. The highest conception of the modern world has, up to this time, been only the greatest good of the greatest number. But this conception falls very much short of Universal Brotherhood. It is the conception of the highest good of every living creature that the principle of Universal Brotherhood demands. And this was the ideal of the Brahmanism of old. And his duty as a preacher of this ideal was not an easy one to perform. The great Sânkhya Yoga Seers have laid it down that although the *purushas* are all equal on their own plane, they *are not* so while in evolution.

There is not only the difference of kingdoms, genera and species, but every individual of every species differs from the other ; and each species has many classes, which from many a point of view differ from each other. The Brahman teacher of old had therefore to find out the *dharma* of every individual human being and of every species or class of beings on the face of his planet.

He knew that all men cannot be equal in evolution, and that if one human being tries to live out the *dharma* of another, it is bad for him and for his race as well. Individual and social happiness can only be secured when every individual human being does his duty to himself, to his family (*Kuladharma*), to his nation or community (*Jâtidharma*). It may be remarked, by the way, that it is only by the recognition of these two fundamental principles of the Sânkhya Yoga philosophy that the shortcomings of utilitarianism and socialism can be removed.

But I must go on with my story of the decline of the Hindu nation. It can readily be conceived that the Brahmans of old, with the knowledge, the ideal and the work, some glimpse of which has been given in the foregoing pages, were bound to carry everything before them.

They began to be honoured as if they were gods on earth, scattering the seeds of happiness wherever they went and worked. Everything about them had a halo of sacredness about it. When succeeding generations of these mighty giants found that they were honoured for the sake of their departed fathers, they began to look with satisfaction upon their own importance.

The whole world became to them a pleasure-house. Every human being became a slave whose duty it was to minister to their enjoyment, rather than a brother pilgrim whose right it was to demand from them instruction and looking after in the proper performance of his own true *dharma*.

When the ideal of the Brahman was changed the inevitable happened. In the words of the Lord S'rî Krishna, he began to think with complacence upon everything on this earth as the object of his enjoyment, and attachment was the natural consequence of the working of the law of *Vâsanâ* (*Samskâra*, habituation). From attachment came desire (*Sangât sanjâyate Kâmah, Sukhânushayi Râgah*). When people began to see the change of ideal, their unquestioning respect began to disappear, and then anger came forth (*Kâmât Krodhobhijâyate; Dukkhânushayi Râgah*). The Brahmans began to fight for what now became to them their rights and privileges. The first quarrel was with the Kshatriyas, because they were naturally the next intellectual class. The gulf went on widening until destructive anger took possession of both these classes, and they began to destroy each other.

Paraśurâma destroyed the Kshatriyas, and Râmchandra deprived the Brahmans of their evil power in the person of the greatest Brahman-destroyer himself.

But the anger which had developed in the nature of the Brahmans, was bound to lead them further down. The Law of Karma is inexorable. From anger comes forgetfulness (*Krodhât Bhavati Sammohah*). By the development of the feeling of anger they as a class became forgetful. They forgot their high mission; they forgot their learning; they forgot their gods; they forgot their sacrifices; they forgot their *dharma*.

In the track of this foregetfulness came, as it must have come, confusion and loss of memory. Even the power of recovering their learning was gone. Their *buddhi*, the faculty of judgment and knowledge, became weak, and now as a class the Brahmans are gone. Some of them now are the lowest class of cultivators, some live by trade, some are peons in Government offices, some act as cooks and so on. Very rarely some may be found who take pride in Samskrit learning of some sort, but the majority of them can only understand in a way the books which they have learnt by rote with some teacher. They have in the past tried to keep back their learning from the lower classes, in order to be able to maintain their prestige somehow, and to be able to feed upon their ignorance. And now even those who call themselves learned find themselves quite unable to explain the *Shâstras* properly to any body. I am sorry I have to draw such a picture. But it is not overdrawn. If my judgment errs at all, it errs on the side of leniency.

Similar is the story of the great Kshatriya class. As with the Brahmans so with them too, the monopoly of the power, and the desire to enjoy the sweets of power, rather than use it for securing the highest good of every living creature, have been the cause of downfall. The true Kshatriyas have entirely disappeared from the land. Both these classes have been fighting against the tide of social evolution. Desire made them blind to the law of *Unnati Parinâma* or the inevitable rise of the lower classes to their own status; and the law inevitably forced them down the current of *Avanati Parinâma*, the reduction to the status of the lower classes. The majority of the descendants of the old Kshatriyas as they call themselves, are now petty traders, agriculturists and household servants. Some of the artizan classes also claim to be descended from the Kshatriyas!

With the absence of these two classes from any society, its greatness must inevitably pass away. On the other hand if both these classes exert and do their duty, the nation must rise and prosper.

It would be the plainest contradiction in terms to say that the Brahmans and Kshatriyas exist even now although they have given up the performance of their duties. It is the *Dharma* of any man or class of men which makes him or it what it is; and when the *dharma* is given up in favour of the *dharma* of another man or class, those men or that class can hardly be said to exist as such. If Hindus would but believe in the teachings of their own ancient seers there would remain no doubt whatever as to this in their minds.

We have come now to the following conclusions:—

1. The Brahmans and the Kshatriyas have now disappeared from Hindu Society altogether.

The causes of this disappearance have been—

1. The desire to enjoy the fruits of their position to the exclusion of others.

2. The constant fight to make themselves into a rigid *caste* with no accession of recruits from below. This has led to the entire disappearance of the *varna* system, and to the appearance of that progeny of desire and selfishness, which is dubbed as the caste-system.

3. The perverted teaching and practice that the *dharma* of the lower classes was never to have the ambition to rise to higher positions, or in other words the steady opposition offered to the natural forces of social evolution.

4. The leading of a life of sloth both mental and physical, which is the natural consequence of a sinecure position.

5. The gradual forgetting of the ideal of the Hindu nation,—the *highest good* of *every* living creature (*sarva bhûta hita*).

All the causes of the downfall of the Hindu nation may be summed up into one only,—the giving up of the *dharma* of the nation, as defined by the Sânkhya Yoga seers of old. We may congratulate ourselves on the fact that we remember the old principle of the Hindu religion that,

"Wherever there is *dharma* there is God ; and wherever there is God there is victory."

But we have forgotten our *dharma* and our gods have therefore forsaken us.

If we would call our gods back into our midst, we must understand our *dharma* and try to live up to it.

I shall now take up some of the *siddhis* (attainments) of Patanjali, and try to show how they are the land-marks of our progress, and how our *dharma* leads up to them naturally.

The highest *dharma* of the *manas* in evolution, or say of man, is of course *darshana* (the expansion of consciousness) as already remarked. Knowing and being are the same. What we know we become, and we cannot be said to know what we do not become.

It is impossible to discuss in these papers the whole system of education laid down by Patanjali. Any reference to them, however, that may appear to be necessary in the following discussion, had better be made there.

I take up first a very high-class attainment.

"By concentration (*Samyama*) on the sun, knowledge of the regions."

I shall now translate the commentary of Vyâsa on this aphorism, and give in explanation a quotation from a MS. of my own written long ago. The discussion will be rather long, but I have chosen this particular attainment, because it lays open a large field of possible human knowledge, gives an idea of the *post mortem* states of human life, and brings into relief some important points in the science of culture, giving us a very good idea of the sort of work which a Yogî must do on the physical plane, as a preparation to his introduction to the higher planes of consciousness.

The commentary runs as follows :—

"Their detail :—There are seven regions of these. Beginning from the *avîchi* to the back of the Meru is the region called *Bhûr.*

Beginning from the back of the Meru up to the pole-star (*dhruva*) adorned by planets, asterisms and stars, is the Starry Region—*the antariksha.*

"Beyond that is the region *Swar*, having five planes. The third is *Mâhendra* ; the fourth is the *Mahârloka* of *the prajâpatis ;* then is the threefold BRAHMA region. These are the *Janaloka*, the *Tapoloka* and the *Satya loka.*

'First comes the triple plane
Of Brahma's region high ;
Creation's Lords have then
Their region ; and then,
Cometh Indra's region—
Known all these as Heaven ;
Then come the Stars above,
And the last cometh *Bhûr.*'

This verse puts all these together.

"Then up to the *avîchi*, one placed one above the other, are the six great hells—the *Mahâkâla* (1), the *Ambarísha* (2), the *Raurava* (3), the *Mahâraurava* (4), the *Kâlasûtra* (5), and the *andhatamisra* (6), in which are the excesses of *earth, water, air, fire, âkâs'a* and *darkness* (*tamas*) respectively. Here are born beings who have to suffer from the consequences of their stored up *Karma.*"

Then there are the seven *pâtâlas—Sutala* (1), *Vitala* (2), *Talâtala* (3), *Mahâtala* (4), *Rasâtala* (5), *Atala* (6), and *Pâtala* (7).

"The eighth is this earth, having seven *dvîpas,* and known as *Vasumati.* In the middle thereof is the golden king of mountains, *sumeru.* Its peaks are of silver, coral, crystal, gold and pearl. Here blue like the leaf of blue lotus ; on account of the sheen of the light of coral is the southern portion of the heavens. The eastern is white, the western bright (*Sivachchha*) ; the northern is yellow."

"And on its own right side is a *jambu,* whence is this called the *Jambudvîpa.* Its night and day take their round of existence from the motion of the sun."

"This has three northern mountain chains, having blue and white peaks. Their length is 2,000 [yojanas]. Surrounded by these mountains are three continents, nine thousand *yojanas* each—*Ramanaka* (1), *Hiranmaya* (2), and *Uttarakuru* (3). To the south are three mountain chains—*Nishâda, Hemakûta* and *Hemashringa,* 2,000 [Yojanas] in extension. Among these are three continents—*Harivarsha, Kimpurusha* and *Bhârata.*"

"The eastern regions of *Sumeru* are bounded by *Bhadrâshwa* and *Malayavat;* the western by *Ketumâlâ* and *Gandhamâdana.*"

In the middle is the continent of *Ilâvritta.* All this is 100,000 *yojanas* of *Sumeru,* each side being half of that dimension.

"It is to be known that this *Jambudvîpa* is 100,000 [*yojanas*] in dimension. It is surrounded by double its extent of salt ocean.

"Each twice as large as the preceding one are the other *dvîpas—Shâka, Kusha, Krauncha, Shâlmala, Gomedha* and *Pushkara.* So are there seven oceans ; there are beautiful mountains looking like mustard seed. The seven oceans which surround these like bracelets, taste as sugar-cane, wine, clarified butter, curds, gruel and milk (besides the salt one). They reach up to the real horizon, and measure fifty crores (50,00,00,000) of *yojanas.* All this is well arranged in the circle of the phenomenal world. Here then in the *pâtâlas,* the ocean and the mountains are the habitations of elementals. The *asuras, gandharvas, kinnaras, yakshas, râkshasas, bhûtas, pretas, pisâchas, apasmârakas, apsaras, brahmarakshasas, kushmandas,* and *vinayakas* live here."

"In all the *dvipas* live good men and gods. Sumeru is the garden of the gods. The gardens there are *Mishravana, Nandana, Chaitra-*

vana and *Sumanas*. *Sudharmâ* is the Council of the gods, *Sudarshana* their city, *Vaijayanta* their palace."

"Above the Sumeru is the astral region, in which the planets, asterisms and stars move round the pole-star, carried on in their courses by certain motive forces (*Vâyus*)."

"In the *Mâhendra loka* live six classes of *devas* (gods)—the *tridashas, agnishvâttas, yâmyas, tushitas, aparinirmita vashavartinas* and *parinirmitavashavartinas*. All of them have the power of fulfilment of desires by mere thought, and are possessed of the attainments known as *anima*, &c. Their life-times are measured by a *Kalpa*. They are very beautiful. They enjoy their desires. Their bodies come into existence without parents by the mere force of their good actions. They have good and obedient nymphs in their families."

"In the great *prâjâpatya* regions there are five descriptions of gods—*kumadas, ribbus, pratardanas, añjanablias* and *prachitâbhas*. They have the *Mahâbhûtas* in their power. Contemplation (*Dhyâna*) is their food. They live on for a thousand Kalpas."

"In the first sphere of *Brahmâ*, the *Janaloka*, there are four classes of gods—the *Brahmâpurohitas*, the *Brahmâmakâkâyikas*, the *Brahmâkâyikas* and the *Amaras*. They have power over the *bhûtas* and *indriyas*. Each lives twice as long as the preceding one."

"In the second, the *tapoloka*, there are three classes of gods—the *âbhâsvaras*, the *mahâbhâsvaras* and the *satyamahâbhâsvaras*. They have power over the source of *bhûtas* and *indriyas*, the *tanmâtras*. Each lives twice as long as the preceding one."

"All of them are nourished by contemplation. Their knowledge is not checked in the region above them. There is nothing which is hidden from them on the lower planes."

"In the third sphere of *Brahma*, the *satyaloka*, live four classes of gods—the *achyutas*, the *shuddhanivâsas*, the *satyâlokas*, and the *sañjñâsañjñinas*. They do not build habitations. They live in themselves, one above the other. They have their power over the *mûlaprakriti*, and live on till the end of Creation. Of these the *achyutas* enjoy the bliss of the *savitarka samâdhi*; the *shuddhanivâsas* enjoy the bliss of the *savichara samâdhi*; the *satyalokas* revel in pure elation (*ânanda*); the *sanjñâsanjñinas* are happy in the *sâsmita samadhi*. They live within the three regions."

"These are the seven regions including the *Brahmalokas.* The *Videhas* and the *prakriti layas* have reached the state of *Moksha;* they have therefore not been placed in the phenomenal world."

"All this *the yet unseen* the Yogî must see by performing *samyama,* over the solar entrance, and thence on other connected objects. Let him practice until all this becomes apparent."

And now to explain all this so far as it is possible.

[*To be continued.*]

RAMA PRASAD.

WHO ARE THE PITRIS INVOKED IN THE S'RÂDDHA?

[*Continued from p.* 616.]

THERE follows another grammatical digression. Then we read: "[Objection] 'But we see that the same designation is used for the race (*gotra*) and the offspring (*santâna*), as *Babhru, Mandu,* etc. [are at the same time family and proper names, as, *e.g.,* we hear: 'He is a *Babhru,*' so that, if the *Pitṛis* are named *Somapas,* etc., then that name means the whole race at the same time].'"

"Here this is to be considered: What does this word 'race' (*gotra*) mean? Does it mean that it is the primeval man, the inventor of the name; that one who by his knowledge, wealth, heroism, generosity, and other virtues is the most famous one—whose name is applied to the race, after whom the sons are designated? If so [we answer that], with the Brahmins as well as all other people there are many sub-races (*antara-gotrâṇi).* And with this man those who have been born as his descendants connect this remembrance: 'We have been born in his family (*kula*),' by the name of that one [the race] is suitably designated. *For nobody recollects the Somapas as his race* [*saying*]: '*We are Somapas,' in the way he remembers Bṛigu, Garga, Gâlava, etc.* And by these [latter names, not by the name *Somapa*] the Brahmins rightly designate their race. For these are the chief (*eternal*) races, and to these [alone] the word race (*gotra*) is applied by traditional usage. For in their (the Brahmins) genealus has his special endowments which it behoves him to cultivate and use as actively as possible for the good of the Society, and the strengthening of its influence in the world for the spread Truth and the uplifting of Humanity.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 772.]

THE principles of the Sankhya-Yoga philosophy have all been enumerated. It has been said that the *purusha, buddhi* and *ahankâra* form the upper triad, the one *comparatively* undifferentiated source of the differentiated universe. Below this triad are the *manas*, the *prajapatis* (the ten *indriyas*) the *tanmâtras* and the gross *Mahâ-bhutas*. It will be found that the division of *lokas* (regions, *bhuvana*) has reference to these principles. Thus we have :—

Purusha	*Moksha.*
Buddhi	
Ahankâra	

1. *Svarloka* (Heaven).
2. *Antariksha loka* (The astral region).
3. *Bhûrloka* (The lower regions).

This is known as the *trilokya*, the triple world of the Hindus.
The next table shows the division of these regions as well.

Purusha	*Moksha.*
Buddhi	
Ahankâra	

I. *Svarloka*	1. *Mahendraloka.*	
	2. *Prâjapatyaloka.*	
	3. *Brahmaloka*	(a) *Janaloka.*
		(b) *Tapoloka.*
		(c) *Satyaloka.*

II. *Antarikshaloka.*
III. *Bhûrloka.*

The next table shows their connection with the Sankhya principles :—

Purusha *Buddhi* *Ahankâra*		*Moksha.*
I. *Svarloka*	1.	*Mahendraloka* (the kingdom of the *Tanmatras*).
	2.	*Mahârloka* (the kingdom of the *Prajapatis, indriyas*).
	3.	*Brahmaloka* (the kingdom of *Manas*).
II.		*Antarikshaloka* (the kingdom of the five ethers, *âkâsa*, &c.).
III.		*Bhûrloka* (the kingdom of the *Mahâbhutas*).

The third region, the *Bhûrloka*, is again divided into fourteen minor regions. Thus :—

1. *Mahâkala.*	*Narakas* (*A*).	8. (7) *Mahâtala.*	*Pâtâla* (*C*).
2. *Ambarisha.*		9. (6) *Rasatala.*	
3. *Raurava.*		10. (5) *Atala.*	
4. *Mahâraurava.*		11. (4) *Sutala.*	
5. *Ka'la sutra.*		12. (3) *Vitala.*	
6. *Andhatamisra.*		13. (2) *Talatala.*	
7. (8) *Bhumi*	... *Bhumi* (*B*).	14. (1) *Pâtâla.*	

It might be remarked that this division takes our earth as the starting point, as it is principally with the earth that we have to do. But any other planet might be placed instead of the earth. The above investigation however only refers to the earth.

The earth conceived of in the above is not the planet we see. The earth *(Bhumi)* meant here is a chain of seven globes, each consisting of land and ocean. The land in each of these globes is known in Sanskrit as *dvipa*, an island, in as much as the whole in each case is surrounded by water. Each of these seven terrestrial islands has seven distinct names. They are called (1) *Jambudvipa*, (2) *Shâkadvipa*, (3) *Kushadvipa*, (4) *Kraunchadvipa*, (5) *Shalmaladvipa*, (6) *Gomedhadvipa*, (7) *Pushkaradvipa*.

The land portion of the globe on which we live, and which we can see with our normal eyes is called the *Jambudvipa*.

What happens then is this. As already observed it is out of *âkâśa*, the mighty reservoir of all forces, powers and states, that the suns and planets come. We have here to do with a planet only. A planet does not really come out alone as such. It is really the *Bhûrloka* that comes out of *âkâs'a*. The fourteen planes of our *Bhûrloka* have been given the above names. All these planes are distinguished by different material states. They are all of them but globes of *âkâsic* matter on different planes of matter, connected with different planes of consciousness. Thus there are in the first place three general planes of *âkâsic* matter.

I. 1. *Naraka.*
2. *Bhumi.*
II. 3. *Pâtâla.*

The first two are grouped under one head, because it would appear that the *Bhumi* though to us the centre of the *Bhûrloka*, and in fact of the entire universe, is in reality, so far as the state of its gross matter is concerned, more allied to the *narakas* than to any other state of matter. It might therefore be said that first of all come out of *âkâśa* two general planes of matter. Each is a picture of the other. One of these groups is the positive plane, the other the negative. Or in other words the *rajasic guna* prevails in one and the *tamasic* in the other. Each of these groups devides itself into seven, the two thus expanding into fourteen. The *Pâtâlas* are as it were but the shadows of the *Bhumis*.

It would appear that this seven-fold division takes place under the direct influence of the seven manifested creative principles of the Sankhya Yoga philosophy.

The following table will show which of the creators has to do with which of these lokas :—

I. *Naraka. Positive. Rajasic.*
1. *Mahâkâla* (the *gandha tanmatra*; the *prithivitattva*).
2. *Ambarisha* (the *rasa tanmatra*; the *âpastattva*).
3. *Raurava* (the *rupâ tanmatra*, ; the *tejastattva*).
4. *Maharaurava* (the *sparsha tanmatra*, the *vayutattva*).
5. *Kalasutra* (the *shabda tanmatra*; the *âkâsa tattva*).
6. *Andhatamiora* (the *Bhutadi ahankara*).
7. *Bhumi* (*Buddhi*).

II. *Pâtâla. Negative. Tamasic.*
1. *Mahâtala* (*Gándha tanmâtra*).
2. *Rasatala* (*Rasa tanmâtra*).
3. *Atala* (*Rupa tanmâtra*).
4. *Sutala* (*Sparsha tanmâtra*).
5. *Vitala* (*Shabda tanmâtra*).
6. *Talatala* (*Bhutadi ahankara*).
7. *Pâtâla* (*Buddhi*).

The *tanmâtras* are shown to exist by the excess of the *Mahâbhutas* they have special relation to. The *bhûtadi ahankâra* is the *tamas* form of *ahankâra*. In this all the five *tanmâtras* are present, yet all is darkness, because as yet they are all undifferentiated. This (*tamas*) prevails in the *andhatâmisra.* The presence of the *Buddhi* is shown by the balanced presence (so far as may be) of all the other creative principles merged into one common whole.

The *Narakas* are so called because they prove to be painful to those whose habits of life have been moulded on the seventh *bhumi,* which is our immediate sphere.

Each of these fourteen regions is inhabited. On the seventh *bhumi* live men and those that are bound to reach the human stage before others. All the hells are inhabited too. The difference of life is denoted by the rulers of these different *lokas.*

If as a necessary consequence of vice man goes back for some time to these states of life, he is bound to feel pain. The sense of the deprivation of something higher must haunt him, and he must feel the limitation of the comparatively backward state.

The *Pâtâlas* are inhabited too. But distinctions are far greater than between night and day, man and woman, solar and lunar lights, and so on. The materials of which the inhabitants of these fourteen regions are made are the same, but the beings are quite different from each other.

It is in the seventh *bhumi* alone that consciousness becomes fully centered in *manas,* and *purusha* becomes man. In other places it is all elementals that live. In them *manas* has not yet shown forth the power of *darshana, jñâna.* The names of the elementals are given in the text as *asuras,* &c.

Those among men who have laid up a store of *karma* having special affinity to the lower and grosser *tanmâtras* and *bhûtâdi ahankâra* have to pass a good deal of their *post-mortem* life in *Naraka.*

But I must treat of *Bhumi* proper, the habitation of man.

THE BHUMI.

The *Bhumi,* as already observed, is the land portion of a chain of globes, each globe being an island (*dvipa*) and an ocean (*Samudra*).

In the middle of this *Bhumi* is the *Sumeru.* It runs through the entire chain of seven globes. It would in fact appear to be the chain which holds the seven globes together—the axis round which these seven globes have taken form. It is spoken of as a *mountain of gold* because it is really the *tânmâtric* nucleus round which the *Bhumi*

has gathered. The prevailing colour of this *tânmâtric* centre is yellow. (Yellow as we know is the colour of the *prithivi tattva,* one of whose qualities is on this plane the holding together of certain atoms along certain lines so that a form may appear). It is called a mountain, because it is comparatively immovable, and because it serves as the axis of crystallization for the seven globes.

The seven globes are all mentioned in the text. One of these is the *Jambudvipa.* It is on this that we live. The *Jambudvipa* with its salt ocean is the Earth in its usual sense. I shall therefore for simplicity now use the word Earth for *Jambudvipa.*

On this Earth it is said that there are three mountain chains going northwards. Between these three chains are three large continents, known as *varshas,* the ocean on either side forming the remaining boundaries. That portion of the mountain Sumeru on which hangs the Earth makes its appearance in the course of evolution as the central mountain chain on which hangs our visible planet. It is the central axis, the chain of mountains which runs from the easternmost portions of the old world to, let us say, the isthmus of Panama in the New. This axis must have run through the continent of Atlantis; anyhow the Sumeru in the *tânmâtric* world makes a circle round the Earth. It is only portions of that circle that come up from time to time; the other portions going after some active work, to sleep.

From this central chain of mountains, run north and south other axes. These are the northward and southward mountain ranges of the world. If we were to penetrate the *tânmâtric* nucleus of the Earth, we would see these east and west and north and south chains of mountains continuous and unbroken. But every portion of Sumeru and its northern and southern offshoots are not always active. It is only the active portion for the time being, which shows itself up as an actual mountain chain on the physical plane. When any particular portion ceases to be active, the physical appearance subsides, to crop up again in some portion of the earth. In the language of the Yoga philosophy we would say that the *tamoguna* has taken possession of the physical appearance, and it has passed into periodic sleep. It is thus that mountains are submerged and continents lost. The physical indications of the present globe are sufficient to establish the fact that in truth there is a chain of mountains, running all along from east to west; and that from this chain as base, other mountains run northwards and southwards, to form axes for the various pieces of land, which hang about them. The parcels of land are called *varshas* in Sanskrit. The Commentary before us mentions seven such. The mountain region of the central chains, which might be called the physical Meru, is given the name of *Ilavritavarsha.* In the north of this chain are three *varshas* named *Ramanaka* (also found written as *Ramyaka*) *Hiraṇmaya* and *Uttar Kuru.* The *varshas* to the south are *Harivarsha Kimpurusha* and *Bhâratavarsha.* Each of these has a mountain axis. The Commentary before me does not give the names of the northern and southern mountain chains.

These *varshas* can now hardly be identified all of them. Tradition has kept up the name of *Bhâratavarsha.* It is of course India, but not necessarily the India of the present day. A good portion of Afghanistan and Burmah seems to be included. The Suleman mountains, the mountains of Ghore and Gazni, the Tuli Gussarman mountains, the Khurum mountains and all the small mountains thereabout, together with the Hala mountains, and then again the Aravalli mountains, the Vindhyas and the Ghauts, appear to be portions of one chain running southwards. There are of course minor mountain axes in this chain, but for all that the chain is one. The mountain which runs into the Malay Peninsula and the Eastern Archipelago seems also to be part of this one southern chain. The tract of land covered by this one chain is one *varsha.* This minor chain has of course its own children in various offshoots. Each offshoot has an axis of its own and a piece of land dependent specially upon itself. The mountains of the Archipelago, along with those of the Malay Peninsula, appear at one time to have borne the name of Mainâka the child of the Himâlaya. The story of the mountain Mainâka having gone down into the ocean, points to some great cataclysm which severed the chain into detached pieces. It appears that the nucleus of that particular portion of the chain having ceased to be active, the land thereabout has disappeared.

This then is the extent of the original *Bharatavarsha.* The second southern chain appears roughly speaking to consist of the Arabian and African mountains, including it may be some of the mountains of Southern Europe. All these comprise the second *varsha,* which from the position in which the *varshas* have been placed in the text I shall style Kimpurusha. This would include Arabia, Africa, Turkey, Italy, Spain, and the detatched islands of the Mediterranean.

The third mountain chain on the present map would be the South American—the Andes and all the similar Brazilian mountains. The third *varsha* therefore on the same principle would be South America (*Harivarsha*). Now to travel northwards. The first of these northern chains consists on the present map of the mountains which cover China, Tibet and Siberia—the Thianshan, the Altai, the Khingan, the Yablonoi mountains, &c.

The second northern chain runs through Germany, and Northern France on to the British Isles and Scandinavia. This second *varsha* therefore includes European Russia, Germany, Northern France, Scandinavia and the British Isles.

The third chain on the present map consists of the Rocky mountains, &c., of Northern America. The Northern *varshas* would then on the present map be, *Ramanaka*, or North America; *Hiranmaya*, or Russia, Scandinavia, Germany, Northern France and the British Isles, *Uttarakuru*, China, Tibet, Turkistan, Siberia.

The seventh *Ilavrita varsha* consists of the Himâlayan Steppes, portions of Turkistan, Northern Persia, Armenia, Greece, Central Europe, Switzerland and Austro-Hungary.

Thus on our earth there are seven great mountains and seven great *varshas*. Each of these mountain chains and *varshas* has of course minor offshoots and smaller pieces of land which go by different names.

Another important point which seems to demand consideration is that of the dominions of these various *dvipas* given in the text. It is said that the earth is 100,000 *yojanas* in area. The areas of the six northern and southern *varshas* are given to be nine thousand each. The mountain ranges are two thousand *yojanas* each. We therefore have $(9{,}000 + 2{,}000) \times 6 = 66{,}000$ *yojanas* as the area of the six *varshas* together with their mountain ranges. The remaining 34,000 *yojanas* is apparently the area of the central region, the *Ilavrita varsha* and its mountain ranges. The total area of the earth thus becomes 100,000 *yojanas*. The question now arises as to what is the value of a *yojana*. Now a *yogana* is ordinarily given to be four *kos*. The *kos* however is not an exact measure of space. The *kos* of one part of India is sometimes equivalent to two or three or even four *kos* of another part of India. The *kos* of the region about Delhi is equivalent to about 2½ or even more than the *Kos* in the Panjab ; and the *kos* of the eastern parts is twice or even more than the Delhi *kos*. The Deccan *kos* is even more than that. I am not aware of any measurements having been taken with a view to ascertain the relative value of these various measures of length. The fact however that the *kos* of one place is sometimes equivalent to two or even more of another is well known.

Now it is not known which of these varying measurements of length is meant when the geographical area of the globe is spoken of. Hence arises the great difficulty of ascertaining the correctness or otherwise of the measurements given in the text. From the fact however that these measurements are given here as well as in the Puranas always in multiples of ten, it would appear that all the subdivisions of this measure were also taken to be multiples of ten. Thus it appears to me that the *yojana* in this particular measurement always meant 10 *kos*. This would make the *kos* whose quadruple is mentioned as the equivalent of *yojana*, to be about 2½ times the scientific *kos*.

A *yojana* as well as a *kos* is a measure of length. When however speaking of the area of any piece of land a square *yojana* must necessarily be understood as mentioned. A square *yojana* would thus be equivalent to 100 square *kos*. Another difficulty arises when we wish to convert the *kos* measure into the mile measure. The above remarks will show that the mile might be a half or a little more or less of a *kos*. In some place a *Kos* is two miles, in others three, in others 1⅓ mile, and there may be other variations. Now if we put the scientific *kos* at about 2·56 miles, we get the area of the land and water to be about what is given by modern geographers. The calculation would run thus :—

1 *kos* = 2·56 miles ; 1 square *kos* = $(2{\cdot}56)^2$ = 6·55·361 square miles.
1 square *yojana* = 100 square *kos* = 655·36 square miles.
Jambudvipa = 100,000 square *yojanas*.

The salt ocean surrounding the earth is said to be twice the area of the land. Hence the whole globe would be 300,000 *yojanas*. The area of the earth would therefore be 655·36 × 300,000 = 196,608,000 square miles.

This is of course all approximate calculation. It can only be verified if we find the results always squaring by putting a *yojana* as equivalent to 10 *kos*, and a *kos* as equivalent to 2·56 or 2·57 miles.

Here finishes this brief notice of the Bhûrloka. I shall now take up the *Antarikshaloka* which is also otherwise known as *Bhûvarloka.*

RAMA PRASAD.

[*To be Continued*].

SELECTED "MUHAMMADAN" TRADITIONS.

[*Continued from p.* 764.]

"REPORTED by Abu Horaira, that if a person ask people for money with the intention of amassing wealth and becoming rich, that wealth will be converted into hell-fires to torment him with. He may either lessen or increase them."

Note.—A man is allowed to ask another for money to supply himself with the bare necessaries of life, not otherwise.

"Reported by Jarir, that he who introduces a good usage into Islâm will be rewarded for its introduction, and will also receive an additional reward equal to what those that faithfully observe it will be entitled to, *i.e.*, both the introducer and the follower will each receive equal rewards.

But he who introduces a bad usage into Islâm will be punished for having introduced it, and will also receive an additional punishment to what those that observe the usage will be deserving of; *i.e.*, both the introducer and the follower will each receive equal punishment."

Note.—Once our blessed Prophet was sitting in a mosque, when a few poor people came to him begging. Our Prophet requested the audience to render some pecuniary help to them. On this, Hazarath Omar rose up and brought for them a handful of drachms. When the others saw him fetching money they brought clothes, dates and corn, and in short, the poor people were very much benefited. Thereupon our Prophet said, he who introduces a good and virtuous usage is

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 845.]

THE BHUVARLOKA.

THIS is the world of the starry heaven, whose partial knowledge forms the subject of ancient Astrology, and to a certain extent of modern Astronomy.

The relation of the world of stars to the sun is evident. The sun is a star himself; and one portion of solar knowledge must deal with his movements among the stars. These stars then, with the planets and asteroids, form part of our investigation as we advance in Yoga. Patanjali says in his 27th and 28th aphorisms that by *samyama* on the moon is obtained the knowledge of the constellations, and by *samyama* on the pole-star, the knowledge of the motions of the stars. In order therefore to have a knowledge of the astral region one must turn his attention to these two attainments. All that should be known about the astral region in this connection is that such a region exists independently of the lower region, the bhûrloka, and that this region has a vast influence upon the life of man. The commentary therefore takes but short notice of this region. But it is quite plain that to the questioning mind of the Yogî a vast field of research and knowledge lies open in the astral region. But to this I shall revert later, when tracing the process of the development of this attainment. Now I shall take up the *svarloka* which will take greater space.

THE SVARLOKA (HEAVEN).

This as seen consists of three planes—

1. The *Mahendraloka.*
2. The *Prâjapatyaloka.*
3. The *Brahmaloka.*

The *mahendraloka* is inhabited by six races of beings. The *tânmâtras* form the external covering of these beings, as the gross *bhûtas* form our external covering. The names of the six races are given in the text. The general characteristics of this region are given. Nothing is given to distinguish one race from the other. All these races possess the power of creating whatever they desire for themselves by the mere operation of their wish. They possess the eight powers, *anima*, &c. They are very beautiful. They live a life of the enjoyment of desires. Their bodies are not given birth to by parents. They come into existence by the mere force of their good actions. They have the company of beautiful partners. These are classes of beneficent spirits and are connected with man through his *tânmâtric* body. Virtuous men and women who pass their lives in the ordinary fufilment of the duties of life pass on after death to this state of life. If they have had any desires which have not been fulfilled, they have then the power of satisfying them to their heart's content. All the injustice of environment and circumstance which might have kept them out of their just enjoyments disappears while they are in the heaven of *mahendra.* If they have passed their lives in the enjoyment of family affections, and the careful performance of the duties of the household, they would have in heaven a very much heightened sense of the enjoyment of these affections.

Wife, husband, child, brother, sister, father, mother, all make their appearance there *for him* by the mere operation of *his* wishes, although these relatives might actually remain on earth for the time being. He creates a separate world of his own.

It is only the higher and purer emotions of life that have their fructification here. The grosser desires find no sympathetic chord in the matter of this world. The bodies of this world are made only of pure *tattvas.* The grosser emotions find corresponding *tattvas* in the *bhûrloka* regions of *naraka* alone. And therefore while the grosser desires mean a going back to the *narakas* for the time being, a visit to the heaven of *mahendra* means a distinct advance.

This however is the lowest heaven. The next higher region is the *mahârloka* of the *prajâpatis.* Five classes of *devas* are said to live here. Their names are given in the text. They can control the *mahâbhûtas* according to their desires and they live on in contemplation. Men who are given to a life of contemplation, and pass their lives in the scientific or artistic manipulations of the gross kingdoms of nature (the *mahâbhûtas*) while on earth, pass on after death to this state of life. They live on in the constantly repeated enjoyments of the pursuits of their earth-life, very much heightened, quite unhampered, and thus building up the experience of one life into the power of the future.

The highest region of heaven is the *brahmaloka,* the region of *manas.* This region has three planes, the *janaloka,* the *tapoloka* and the *satyaloka,* each being higher than the preceding one.

The *janaloka* has four classes of divine beings as its denizens. Their names are given in the text. They hold entire power over the *indriyas* and the *elements (bhûtas).* They can dispose of them in whatever way they like.

The *tapoloka* is inhabited by three classes of beings ; names are given in the translation. They have power over the *bhûtas,* the *indriyas,* the *prakṛtis* and the *tanmâtras.* They are given to contemplation. Their mental powers are directed to the regions above them. They have free, unchecked scope there.

The last and the highest region of the *svarloka* is the *satyaloka,* inhabited by four classes of beings. Their power extends to *mûlaprakṛti* itself. Each of these four classes is higher then the preceding one. Those men who have passed on earth a life of *samprajñâta Yoga* pass on to this region. The four stages of the cognitive trance —*vitarka, vichâra, ânanda,* and *asmitâ*—give characteristic life to these four classes. He who has only begun to feel an interest in the discovery of nature's secrets in any department of scientific investigation, becomes an *achyuta* and lives in a state of *savitarka samâdhi.* Those who have passed their lives in the state of *savicara samâdhi* live there to compare and judge, and try to solve the mysteries of the universe. In the higher stage of *sânanda samâdhi* the mysteries of nature are constantly dawning upon them, and they live in a constant light of intellectual elation. In the highest *sâsmita* state they feel their daily progress ; their mental power is daily increasing and they are tending towards higher and higher intellectual grasp.

This is evidently the *devachan* of Theosophical writings, though differing somewhat as to the details of classification.

All these, says the commentary, form part of the phenomenal universe. The *videhas,* and the *prakṛtilayas* range higher. They have to do with the higher form of *samâdhi.*

Thus we see that in the *svarloka* are denizened twenty-two classes of *devas*—six in the *mahendra*, five in the *prâjapatya* and eleven in the *brahmalokas* respectively. Those that live in the *mahendraloka* have their consciousness centered in *tânmâtric* life. Those that live in the *prâjapatya* world have their consciousness centered in intellectual emotions, the world of art and beauty.

The denizens of the *brahmaloka* devote themselves to higher intellectual life. All these phases of life are seen in man. It is in fact these *devas* who rule the world of man from their higher seats. The *purusha* must pass through all these kingdoms before he reaches the state of *apavarga*. It is only through the human stage that consciousness can pass from the lower to the higher stage. The human state is for action, the state of *svarloka* for real enjoyment, characterization and upheaval.

According to the teachings of the Sankhya philosophy man is first a triple entity. First the *sthula śarira* or gross body, second the *linga śarira*, and third the *purusha*, the principle of consciousness.

The *linga śarira* is really made up of eighteen principles.

Thus Kapila says: *Saptadaśaikam lingam* 9. III.

The seven, the ten and the one are the *linga śarîra.*

The seven are the creative principles—the *buddhi*, the *ahankâra* and the five *tanmâtras.*

The ten are the *indriyas*, the five powers of sensation, and the five of action. The one is the *manas.*

Vijñâneshvara explains this aphorism somewhat differently. He says that the *linga śarîra* is always spoken of as consisting of seventeen parts only, not of eighteen, but he adds that in this seventeen-fold division the *ahankara* and the *buddhi* are considered as one only. Practically it therefore comes to the same thing. The *linga śarîra* consists of all the principles of the Sankhya philosophy except the *mahâbhûtas.*

It is sometimes said that the *linga śarîra* has another subtile vehicle besides the gross body and it is then said that the *purusha* has really three vehicles, the *linga śarîra*, the subtile body, (sûkshma śarira) and the *sthula śarira* ; at other times the *linga* and the subtile bodies are spoken of as one.

It is really the *linga śarîra* that goes to the various *lokas* for purposes of evolution, taking up a *sukshma* or subtile body in every *loka*, such as is necessary for the life of the particular *loka*.

All these principles are both macrocosmic and microcosmic. (*Samashti rupa and vyashta rupa, sâdhârana and vishesha.*)

The macrocosmic appearances of all these principles are the *lokas*, the microcosmic appearances their individual denizens.

The *linga śarira* as we see is composed only of matter belonging to *lokas* above the *bhûvar* or *antarikshaloka*. The Astral world and the *bhûrloka* are both considered as *modifications* of the *mahâbhûtas*. The ethers also are classed as *mahâbhûtas*; and all the modifications of matter on the fourteen planes of the *bhûrloka* are also *mahâbhûtas*.

The *linga śarîra* when coming down to the *bhûrloka* first puts on the subtile garb of the *antarîkshaloka* and then incarnates into the regions of the *mahâbhûtic* world. We are familiar with the bodies which it takes on our earth. It takes similar bodies on all the planes of the *bhûrloka*, the *narakas* as well as the *pâtâlas*. Their general characteristics are given in the text.

To us all these *lokas* are of importance as they have to do with our *post-mortem* states of existence.

According to this conception of the constitution of man, we find then that the *purusha* functions ordinarily in seven *lokas* through the *linga śarîra*. In the *linga śarîa* the innermost and the one pervading and surrounding all others is the *buddhi*. In this shows itself the *ahankâra*, in that the *manas*, the ten *indriyas*, and the five *tanmâtras*, each being inside the other and pervading and surrounding it too. In this *linga śarîra* again condenses the ethereal body of the *antarikshaloka*, and thus comes down, or in this shows itself, the body of the *bhûrloka*. The *linga śarîra* of man as he leaves the body of the *jambudvipa* goes out with the ethereal body of the *antarikshaloka*. From here it may go to the other regions of the *bhûrloka*, ordinarily the *narakas*. It must however drop the ethereal vehicle which has been responsible for the maintenance of the body just left, simply because it cannot serve the purpose of maintaining another body in another part of the *bhûrloka*. It is sometimes said that the *linga śarîra* which has become saturated with excessively dirty *tattvas* takes a new *birth* in appropriate *narakas*. The fact may however be put in another way. It might be that the ethers of the *antarikshaloka* only eliminate such portions out of this subtile body as have a special connection with the work of the physical body on the plane of *jambudvipa*. The other portion however re-arranges itself according to the *karma* of the *jiva* into a new body appropriate to the next state of life.

When the *narakic* body is thus dropped, then is the *linga śarîra* free to live in its proper worlds; and they are the *tânmâtric* and other *lokas* of the Heaven world, which have already been described. The tendencies which are akin to those of the denizens of the world of *mahendra* are worked out first, then those of *prajâpatiloka*, and then again those of the *brahmalokas*. It is by living in these worlds one after the other, that the *c'itta* develops and strengthens its *dharmas*. By the operation of the law of *vasana* the *karma* of the past has created in the *c'itta* a sort of appetite for such material as is the most appropriate for strengthing the higher emotions and the intellectual and spiritual powers of the *linga śarîra*. This material is supplied by the *pure* atmosphere of the subjective *lokas*, which the *linga śarîra* takes in, and upon which it thereafter thrives. In the next life the *linga śarîra* is stronger for the good work of the past.

I shall now proceed to show how by *samyama* upon the sun all this knowledge may be acquired. It is an important point of study. It involves in fact the pointing out of the line of inquiry which should be followed by any one who wishes to obtain all this knowledge.

It is only possible to mark the general stages of the inquiry. Detailed discussion would be out of place here.

We study then first of all, say the movements of the sun in relation to ourselves. These lead us to effects. By the merest observation, we begin to see that the sun is the immediate source of all the physical life of the planet. We travel all over the earth. We classify the different kinds of animals, vegetables and men found in different zones of the earth, and we take note of all the conditions of life which vary with latitudes and longitudes. We take note of the shape of our planet, its various natural divisions, its mountains and planes, its rivers, and lakes, its oceans and its lands—all the physical phenomena, in fact, which we can observe to begin with, with our ordinary senses.

Having done all this, we try to find out for what phenomena of our planet the sun is responsible. The different conditions of earth-life at various times of the year lead us naturally to find the source of all this life in the sun, who gives us the seasons and the alternate conditions of the day and the night. Why should all nature go to sleep in the night and to work in the day ? Why should there be seasonal and climatic differences ? Why should there be differences in the physical life of the various species and genera and individuals of the various species on the face of our planet ?

Studying all the physical phenomena of the earth, and trying to answer all these questions, we find in the words of the old Vedic seer that the sun is the life of all that moves or is stationary (on the earth).

" Sûrya âtmâ jagatas tasthushaś c'a."

Or, the Sun and the Moon are the maintainers and sustainers of life.

" Sûryâ c'andramasau dhâtâ."

The researches of modern science have established that whenever chemical action is set in by the action of light, some rays of light are always absorbed by the combining substances which thereupon appear as a new substance. Now light is ether vibrating at a certain rate. It is only another way of expressing the same thing to say that ether vibrating at a certain rate is absorbed when chemical action is induced by light. This ether must remain in the body as long as the body does not break up. The Yoga student of the sun by studying this action of the solar rays in a number of cases comes to the conclusion (which is afterwards verified by clairvoyance) that every physical body on the face of this globe has a quantity of ether, individualized out of the common reservoir of astral ethers, which lives in the body. It is this which the Hindu philosopher calls the *sûkshma śarîra* of every physical object which serves as the vehicle of the *lingaśarira.* It is the observation of such facts which leads the Yoga philosopher to the conclusion, that the sun is the maintainer and creator of all physical life—mineral, vegetable and animal, including man. The existence and work of all the systems of the human body is by and by traced to solar causes. Having gone so far the Yogî recognizes the existence of two bodies of all that moves or is stationary upon the earth as also the existence of two cosmic planes connected therewith,—the *Mahâbhûtic* and the astral (*antarîksha*).

Studying the *Mahâbhûtic* plane deeply he finds that there are five distinct appearances on this plane, those that are commonly known as *prithivî*, *âpas*, *tejas*, *vâyu* and *âkâsha*, and from these he travels to the five connected ethers of the *antarikshâloka*. These ethers are found performing a triple function, and producing three different classes of phenomena on the earth.

1. They maintain the different objects of the earth in different forms. These apparently are the solar rays which being absorbed in different substances continue and maintain the physical life of the various forms.

2. They commence certain changes in different objects which change old forms into new ones. These are the *exciting* solar rays, as Becquerel has named them.

3. They excite and develop sensation and help in its working. The luminiferous vibrations of ether are now recognized as helping in the sensation of vision and we can understand very well the meaning of the sun being the God of that sensation. We can also feel the heat of the sun, which means that the sense of touch also is developed to the extent of responding more or less directly to the calorific vibrations of ether. But the other senses are not yet so much developed as to receive directly the vibrations of the soniferous, the gustiferous and the odoriferous ethers. It is not the time now to enter into a discussion of the phenomena which would go to establish the existence of these five distinct etheric vibrations. What we are concerned with here is simply this, that the rays of ether are found performing a triple function and this so far is plain enough.

The sun, we thus find, sends forth three distinct kinds of rays. We further find that it is only under different conditions that terrestrial matter responds to these different kinds of rays. These three-fold rays do not act at every place, every moment of time. We are thus forced to the conclusion that planetary matter has also what may be called the three different kinds of *receptivities* and that it is only where a particular state of *receptivity* exists that the connected solar power acts. In other words we find that the planet is an output of the same five ethers in the state of *rayi* (the *tamasic* state), while the sun is an output of the same five ethers in the state of *prâna* (the *rajasic* state).

When the fact becomes clear that the sun and the planet are two different states of the same matter, we are at once on the portals of the higher state of matter.

RAMA PRASAD.

[*To be Continued*].

THE TWO DISCIPLINES IN THE GÎTÂ.

"IN this world, a two-fold discipline has been declared already by me, O sinless one; (that) by Jñânayoga for the Sâmkhyas (and that) by Karmayoga for the Yogis," says Krishṇa in Bhag. Gîtâ, III., 4. For the right understanding of this passage we shall have to discuss who are the Sâmkhyas and the Yogis referred to, why there should be these two disciplines in this world and what is the nature of each discipline. Throughout the Gîtâ, a distinction between two classes of men and two different disciplines is constantly referred to and this, among other things, gives a unity to the poem and proves that it was written by a single master mind and not a patchwork of various discordant elements as some critics think—II., 39 is the first passage which refers to this distinction. "This to thee has been declared, the knowledge of Sâmkhya; hear now this (knowledge) of Yoga." Chapter II. describes these two contrasted disciplines. Chapter III. and Chapter IV., 1—32 describe Kamayoga, and Chapter IV., 33—40 is a eulogy of Jñânayoga. Chapter V. starts again a discussion of the relations of the two disciplines and the unity of the goal they lead to, which is continued into Chapter VI. Chapters VII—IX., describe the special form of Karmayoga which it is the object of the Bhagavad Gîtâ to teach—devotion to Krishna, conceived as Îṣvara. Chapter XII. starts with the question asked by Arjuna, which of these two disciplines is the better. Krishṇa answers that the path of the (Karma) Yogî is the easier path, an answer already hinted at in V., 6. The succeeding chapters are a wide digression from the main subject of the poem; it is only in XVIII., 47 that the thread is taken up, the course of evolution of the Jñânayogî is described, and the book winds up with a passionate appeal to Arjuna to follow the "most secret" path now revealed to him, that of devotion to Krishṇa.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

WE left the Yogî on the threshold of the third state of matter. The materials in his possession were :—

1. Two states of matter, the solar and the planetary, or what might otherwise be called positive and negative or *Prâna and Rayi.*

2. The sun possessing three different kinds of powers in the shape of the *exciting*, the *continuing or the phosphorogenic rays*, and what may be called the *sensory rays ;* and the planetary matter possessing three allied receptivities. From this, among other things, the conclusion is arrived at, that there must be a common state of matter which, under different conditions, can exist in either of these states—the solar and the planetary. This according to the Sânkhya Yoga Philosophers is the matter of the heaven-world. In this world the matter must exist in all the states in which it has been found to exist on the lower planes, because nothing can exist in the effect which is not already existing in the cause. We thus find the Sânkhya Philosophers naming these three states of matter in the heavenly world as *tanmâtras, karmendriyas,* and *jñânendriyas.*

The *tanmâtras* represent the *continuing* rays. They represent the objective side of the universe upon which the *indriyas* act. It is in them that form lives. It is from them that comes the power which maintains form in the solar ethers and planetary *Mahâbhûtas.*

The *karmendriyas* represent those rays which excite the *tanmâtras* into action, thus throwing them into various forms—all more or less complex,—from the *Mahâbhautic atom* to the most complex machinery of the human body.

The *jñânendriyas* represent the sensory rays. They carry the impressions of the *tanmâtras* and their forms in the heaven world, and through their representatives of the solar rays, of the forms of the *Mahâbhautic* world, to the MANAS of the *Sânkhyas.* How do we arrive at this *manas* which is as much a part of the heaven-world as the *tanmâtras* and the *indriyas?* A little consideration will show that in order that there may be an evolution of forms in the *tanmâtric* kingdom, and through its agency in the *Mahâbhautic* world, the pattern of the form must exist before it is imprinted by the agency of the *karmendriyas* upon *tanmâtric* matter. These patterns are called *ideas,* and it is the function of *manas* to give forth constantly improved *ideas* for the evolution of form in the lower kingdoms. *Sankalpa* or ideation is a familiar power in the universe and its existence as a necessary factor in evolution of form is beyond denial. This is a fourfold output of energy, but it is quite plain that the matter which performs these functions is really the same. The difference is functional only. What then is that power which has given the same material three different kinds of form and function ? I speak of three here, putting down the two outputs of the *indriyas* as one, because both of them have the common quality of being instruments, while the *tanmâtras* are objective and *manas* subjective or essential. The nature of the *tanmâtras* in the terminology of the Sânkhya philosophy is *tâmasic,* that of the *indriyas, râjasic* and that of *manas, sattvic.* The common power which has multiplied the one into three, is called *Ahankara,* the principle of individuality, or individualization. The work of individualization goes on in the *tanmâtric* kingdom. The one is always dividing into more than one.

The I, the THOU and the THIS of the phenomenal universe are all the results of the working of this principle. When this tendency to divide becomes quiescent, we have the pure principle of Sattva the Buddhi, the principle of determinative existence, the WILL TO BE, or which is the same thing, the WILL TO KNOW, in the universe and in man. It is really this power which lies at the root of all evolution. In the *linga śarîra* of the Sânkhyas, this is really the permanent principle which survives all deaths of the body, and in fact lives up to the end of evolution. The *ahankâra* is always understood as forming part of the *Buddhi* and therefore in reality, it is the *buddhi ahankâra,* or if we add the *puruṣa* to this (which however is ordinarily kept apart from the *linga śarîra*) it is really the triple principle of the *puruṣa buddhi ahankâra* or *Âtma buddhi manas* which comes out to be the permanent principle of the human constitution. It is the business of the *linga śarîra* to go about the universe and obtain knowledge by passing into all the possible states of *prakṛtic* existence, for the *puruṣa.*

We thus find that up to the *buddhi* there are seven manifested creative principles, the *buddhi*, the *ahankâra* and the five *tanmâtras*, because each in its turn creates the other from above downwards; and then all these create the *antarikṣaloka* and the *bhûrloka*.

These seven creative principles are the seven *Âdityas*, of what it is now the fashion to call Hindu Mythology, but what we may venture to call the Scientific and Philosophical religion of the Hindus.

As however at the present stage of human evolution, the *buddhi* and *ahankâra* are practically one, the *Âdityas* are more often considered to be six only in number. It may be noted that these gods are called *Âdityas*, because they are manifested from, or in *Pauranic* language are the sons of *Aditi* which means infinity, and which stands for the *Mûlaprakriti* of the *Sânkhyas*. The highest of these *Âdityas* is Vishnu —the macrocosmic *Buddhi-Ahankâra*. Says S'rî Kṛṣṇa in the Bhagavad Gîtâ :—

" Of the *Âdityas* I am Vishnu." Now the Sun also is called an *Âditya*, and that is because the Sun it is through whom the creative principles, the real *Âdityas*, act upon the Earth. That the Sun is only the medium and not the real *Âditya* is also shown by the very next pronouncement of the Bhagavad Gîtâ.

" Of the lights I am the Sun." The number of the *Âdityas* is sometimes raised to twelve, because each of the six *Âdityas* has a double aspect, the *rajasic* and *tâmasic*, the male and female, the *S'iva* and *S'akti*, the *prâna* and the *rayi*, the positive and negative as they are variously called. The physical Sun is an output of all these twelve *Âdityas*, and performs the functions of all these. The six months for which the Sun moves northwards represent, so far as our earth is concerned, the six positive *Âdityas;* the six months of the southward march represent the negative *Âdityas*. It is by this double motion that creation of forms on the Earth is rendered possible. If the heat of the Sun upon the Earth were a constant quantity throughout the year there would be no creation of forms.

All the so-called myths of the ancient Âryans have been found to have their origin in the Sun, and it must have been so. The myths, however, have a deeper scientific and philosophical meaning which the modern mythologist has not yet seen his way to recognize. It is quite consistent with the plan of human education adopted by nature that all the creative powers of the Earth should first be traced to the Sun, and thence onwards to the original creative principles of the Sânkhya philosophy, until man is fitted to feel the One existence everywhere. It is only man who can sometimes think of jumping all at once into the arms of the Most High, albeit he may not be able to stand on his legs even. Nature never leaps.

Patanjali when saying that we should perform *Samyama* upon the Sun, has laid down the true method of education, which has been adopted by nature herself from the very beginning. How much could we learn even now in a very short time comparatively, if our teachers knew how to start from the simplest natural phenomena, and then lead us up on Patanjali's system to the altar of the Most High.

Many theories have been advanced to account for the mythology of the ancients. Some have tried to stamp it as an invention of interested persons, promulgated with the object of deceiving and befooling the world for the purpose of obtaining their own selfish ends. To this class always belong those persons who cannot or do not care to give thought to the subject, and who believe that the world consists of fools, capable of being easily deceived into all sorts of beliefs, they themselves being of course honourable exceptions.

Others again have said and say that "the stories of the power and omniscience of the gods, and of their rewarding the good and punishing the evil were invented by wise men for the purpose of maintaining law and order in communities, leaving it to be supposed that the universal representations of the gods were the inventions of foolish poets."

"The interpreters of the physical (also called the allegorical) school held that the myths contained explanations of natural phenomena, or of certain views regarding natural phenomena under a peculiar phraseology which disclosed its hidden wisdom when rightly understood . . . Others up to our own time have endeavoured to find astronomy or some other physical science hidden under the Mythology of Greece. Creuzer may be classed as belonging to this school, his work on the mythology of the ancients being written to prove 'that Greek mythology was composed by priests born or instructed in the East, who wished to raise the semi-barbarous races of Greece to a higher civilization and a purer knowledge of the Deity. There was according to Creuzer a deep mysterious wisdom and a monotheistic religion veiled under the symbolical language of mythology, which language though unintelligible to the people, was understood by the priests, and may be interpreted even now by the thoughtful student of mythology" (Max Müller).

"The third or historical school identified with the name of Euhemerus, represented the gods as having been originally kings and chiefs, great warriors, sages or benefactors of the human race, who, being exalted above their fellow men in life, after their death gradually came to be looked upon as deities." The modern School of Comparative Mythology maintain that all myths have a physical origin, but that they are the unconscious growth of the popular mind, and not the conscious product of some mind, composed by instructed priests with the object of raising the people to a higher civilization, in fact, educating them. This School tries to trace every myth to a solar origin, and in fact holds that all the gods represent the Sun under different names, raised to godhead because the names ceased by and by to be applicable to the physical Sun, and were therefore taken to be the names of separate deities. "I consider," says Professor Max Müller, "that the very idea of divine powers sprang from the wonderment with which the forefathers of the Âryan family stared at the bright powers that came and went, no one knew whence or whither, and never failed, never faded, never died, and were called immortal, that is unfading, as compared with the feeble and decaying race of man."

Another class of comparative mythologists give more prominence to such natural phenomena as storm, thunder, lightning, etc., rather than to the Sun, in accounting for the origin and growth of myths.

It has been pointed out, and with great reason, that none of these theories accounts for *all* the myths of the world. How, for example, would the ethical theory account for many an immorality ascribed to the gods; such silly stories for example as the incestuous intercourse of Kṛṣṇa and Subhadra, and of the god Brahmâ and his daughter the goddess SARASVATI, or of the god Indra with the wife of the Ṛṣi, Gautama, or of the proposals of Nahuṣa to the wife of his predecessor, Indra, in the kingdom of Heaven.

The historical theory of Euhemerus would also seem open to many objections. The deification of departed human personages, would at least presuppose the existence of the idea of divinity. For otherwise it would be impossible to account for the birth of the idea that gods could affect humanity from another plane of life. How again could we account for such ideas as that of the dual gods Mitra and Varuṇa, the former the god of day, and the latter the god of night. How again could we explain on this theory the idea of the gods and goddesses of rivers and mountains, of air, fire and water. It would be too much for the human intellect to admit that air and fire had human rulers assigned to them in the past, or that on the banks of every river a female ruler of mighty power ruled at one time or other, and that the idea of the river goddesses is derived from these departed great women of the past ! We have now to deal with the physical theory. The outward statement of the allegorical theory may be accepted so far that these myths contain explanation of scientific facts. But it appears to be impossible to account on this theory for the *origin* of *myths*. Creuzer who was studying only the Greek myths accounted for them first in a way which appears to be impossible to admit, in the light of the study of comparative mythology. If the priests who were responsible for the existence of Greek mythology were instructed in the East, who instructed the priests of the East ? and what led them to the invention of mythical stories ? Then there is the further objection to this theory that these learned priests could have taught at least the ordinary truths of science in plainer language rather than try to veil every truth in allegorical language. While it must be admitted that some ancient teachers have spoken to their uninitiated followers in parable, it could hardly be said that a parable was necessary for the statement of every paltry natural fact. Why was it necessary to speak of fire as *Zeus*, of air as *Hera*, of earth as *Aidoneus*, and so forth. Common truths could be explained in common language, though it might be advisable to speak of higher mysteries in the form of parable. It thus appears that all the myths could not be explained even on this theory.

We now know that the myths of all the Âryan nations have a common origin. The question is only what that common origin is. The modern school of the physical theory holds that our forefathers of the earliest times observed the phenomena of nature and described them in their own language, which now would be called poetical, but was quite natural to them ; that in time the words and phrases applied to describe these simple natural phenomena were only remembered, while their connection with the natural phenomena they originally described was forgotten, and therefore it was supposed that the words and phrases applied to some higher powers which were therefore dubbed as gods. The language originally used to describe these phenomena was not exact, it is said, because men in the early stages of civilization made themselves the gauge of every natural phenomenon, and spoke of every object of sense as being endowed with a conscious life similar to their own. The Sun followed the Dawn as a lover would follow his mistress. The Dawn fled at the approach of her lover, and as he came near her and was just about to touch her she died. The ancient name of the Sun was Apollo, and that of the Dawn, Daphne. It was a most ordinary description of a solar phenomenon when the Sun and Dawn were respectively named Apollo and Daphne. But in time these names were forgotton as being applicable to the Sun and the Dawn, and therefore Apollo and Daphne became a god and a goddess. The Sun and the Dawn were both believed by the earlier humanity to be conscious agents like themselves. But they began to take, in time, a more prosaic view of nature, and therefore apparently lost the sense of speaking of the Sun following the Dawn as a lover would follow his mistress. Hence deification.

It has been objected to the solar theory, that it cannot account for many a wild and monstrous myth and that it cannot account for many a story told about the creation of the world, and of the *post mortem* states of life. It appears to me further that the suppositions as to the mental state of our forefathers which made it possible for the myths to grow, are not very convincing. It does not appear to be possible that memory should play such freaks with man as it is alleged to have played with our early forefathers. Words no doubt fall out of the current vocabulary of man, their meanings are changed, even their very sounds are changed, their radical meaning is naturally lost sight of, but the facts which they have once presented to the human mind, constantly exist, and as long as the facts are before man every day, it appears to be a violent supposition only, to say that all at once they begin to represent gods. Should there be present among later generations older men who are familiar with older words, we would expect them to know their real meaning, and we should expect that if they do remind the younger generation of the older forgotten words, they would at the same time give them the real meaning. Unless we suppose that the myth-makers of the ancients were great scholars of the modern school, who at one time tried to re-interpret *long forgotten* words and phrases, which had lost all sense to every living creature of those days, but whose sounds only were somehow remembered, the genesis portion of the solar theory must itself be considered a myth. That the Brâhmans of Ancient India explain some words of the mantras to mean sometimes something different from the ordinary meaning would only go to show that the old meanings of these words were known although perhaps they might have been forgotten by the common people. What is more probable and in consonance with Hindu tradition is that the common people never knew these, and had constantly to be taught their sense from the very beginning. This theory will have to be stated more fully, later. At present I will go on with the discussion of the solar theory. There is then no evidence to show that the myth-makers were a school something on the pattern of the modern school of comparative philologists and mythologists. In the absence of such a school we would have to make the supposition that the common people remembered the old words and phrases, but that they lost the sense of their original meaning. It is impossible to see how memory could have played such a freak, when the facts of nature denoted originally by the words were *constantly* in the presence of those people. Memory helps us to bring back into consciousness long-forgotten facts, when something connected with those facts comes before us again. But it has never been said that memory or some other mental power drives out of consciousness facts and relations which are constantly before it.

Then another objection to the modern physical theory is that myths are found to exist now among the savage races; and yet we do not find these races elaborating upon the lost meaning of words and giving birth to newer and newer myths, as indeed we would expect them to do if the basis of the solar theory were a correct one. The human mind always progresses along similar lines. Where then did the savage find his myths? He is, as we know, quite incapable of elaborating upon the meaning of old words and phrases.

It appears to me that we must turn from all these imperfect theories to the Hindu theory of evolution to find a satisfactory explanation of all these myths. We are taught then by the Sânkhya Yoga philosophers (and their teaching pervades the whole of Hindu thought) that,—

1. The gods exist, as a matter of fact, in the subjective planes of the universe.

2. That all the forms of the Earth are first prepared in the *tanmâtric* world of Mahendra, and from there descend in the garb of the solar ethers to the plane of earth-life.

3. That all the changes of life on Earth, whether mineral, vegetable, lower animal or human are first prepared in the same world.

4. That the gods are the agents through whom these changes are designed and carried on.

5. That the gods manifest their forces of life on the Earth through the agency of the Sun, inasmuch as they can only descend to that plane in the garb of ethers (the *sûkshma śarîra*).

6. That there are gods in Heaven whose duty it is to see to the education of humanity.

7. That in the infancy of a human race, the gods incarnate themselves among men, or send other enlightened seers to the earth to guide infant humanity to enable them to stand on their own legs.

8. That these divine teachers and *Ṛṣis* (seers) know all the mysteries of the universe, and know full well how to educate infant humanity properly.

9. They set before man the ways by which he can educate himself morally, physically, intellectually and spiritually, and then remain by him for some time to see that he properly benefits by the lessons that are given him.

10. Knowing full well that all men cannot receive all lessons at once, they initiate the advanced portion of humanity into all the mysteries of the universe and depart in time leaving them in charge of the younger souls.

11. These younger souls who form the majority, almost the whole of mankind, thus start upon their evolution.

12. The more advanced souls (the old Brâhmans in India) are given the duty of making themselves masters of the mysteries of the universe, of checking the mistakes of erring humanity, of leading them

again and again out of the difficulties which they may have created for themselves through ignorance, and thus by and by educating the entire human race and bringing it up to their own level.

The teachings of the early seers of the Âryan race (the *Ṛṣis* of the Vedas) are thus given in the language which the people understand. Knowing full well what powers of the gods are manifested in what forms and manifestation upon Earth, they give to their gods such names as denote those powers on the physical plane familiar to man. It is thus that every name of an object of sense is an epithet, and besides denoting the object it is also made to signify a god, whose immediate power may be working in the object.

Now as we have seen, all the divine powers manifest themselves upon the Earth through the Sun and the solar ethers. It follows as a matter of fact that all the names of the gods must be epithets denoting the Sun, although the Sun cannot for all time go on bearing all those names, and ultimately all of them but one must fall into disuse.

The true method of education consists in this, that every natural phenomenon must be traced to the Sun, and through the Sun to the gods of the *Svarloka* and then onwards to the Logos, the Îśvara of our system; and thus we find that Patanjali always takes the phenomena of the universe on the lowest plane on which they exist, and says that *saṁyama* must be performed on them. The *saṁyama* on the Sun is one of the highest *siddhis*, inasmuch as it leads to a comprehension of all the *lokas* of the universe.

It will be seen readily that this conception of the way in which the Divine Teacher carries on the education of the human race, and which he made known to man through his servants, the ancient *Ṛṣis*, and sometimes through his own incarnations, reconciles all the theories of mythology which have been put forward by imperfect seers.

[*To be continued.*]

RÂMA PRASÂD.

worlds there is need of a clarified intellectual conception of their *modus operandi*, so far as by these means we are able to attain it.

I am sincerely yours,

M.

[*To be concluded.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

WE will now proceed to examine, however briefly it may be, how all the theories put forward from time to time for the explanation of myths take their places readily in the bosom of the Sankhya-Yoga teaching.

The adherents of the ethical theory hold that the stories of the power and omniscience of the gods and of their punishing evil and rewarding good were invented by wise men for the purpose of maintaining law and order in communities. Now there can be no doubt whatever that some of the stories of the world have this object distinctly in view. Even now stories are being constantly told with the object of teaching men to become better than they are, and some of the stories of the ancient world were no doubt told by the wise teachers of yore, with the object of teaching the fact of the existence of the gods and the work which was assigned to them in the evolution of humanity, and the ways in which these divine powers manifested themselves on the physical plane and worked for advancing the evolution of the world.

It has been said that this theory leaves unaccounted for, the immoralities which are ascribed to many gods, for it could not evidently be that wise men should invent stories for the purpose of teaching immoralities.

These stories do not belong to the class of ethical stories proper, though if we take a wider view of the science of ethics they may perhaps be thrown into this class. It will be better however to keep them apart, and throw them into the class of scientific stories as designed with the object of teaching the science of evolution in its ethical branch.

The gods represent different branches of the power side of nature. Each department carries on the work allotted to it, mechanically, and can spare no thought for the work of others. It is a higher power which has set them to do the work, and it is the higher power which has to see that the work is carried on in a way so as to ultimately secure the object of evolution. The work of any class of gods may be immoral from a higher point of view, but in itself it is neither good nor bad, and in its own place in the machine of evolution it is distinctly good, as it is what it is designed to be on its own plane—a means of evolution. In the earlier stages of society, in its lower strata, always, and in less developed souls everywhere, the passions of anger and lust and hate and other similar vices (as they must now be called) are necessary for the evolution of the higher emotions of humanity, and for obtaining the elementary knowledge of the laws of the universe, which is so necessary to regulate the future life of humanity for the purposes of further evolution. If we understand how unselfish love is born out of lust we shall perhaps be in a better position to absolve the gods from the charge of immorality, and be content with placing them in their own proper line in the march of evolution.

Let us then take humanity at the stage of its evolution when it is just divided into sexes. With the sense of the possession of this new instinct, and new opportunities of enjoyment, men and women run into unthinking promiscuous intercourse. The desire goes on increasing with enjoyment, and for some time it is nothing but a blind race after pleasure. Every individual thinks of his or her own enjoyment. Then the sense of enjoyment evolves by its very strength and activity into a desire for possession of the object of enjoyment. Every one runs after every one else, and desires to possess every one else. Every one comes into conflict with every one else. Jealousy is evolved, anger comes into existence, and then quarrels, fights, murders. Then comes a feeling of disgust at these ebullitions, because they interfere with the actual enjoyment of the pleasures of mutual society. Jealousy, anger, fear, make a hell of life rather than any sort of enjoyment. Then the circle of enjoyment begins to be confined, until the necessity is felt of a permanent union between two individuals of opposite sex. The desire for possession becomes stronger and stronger. But the love is selfish yet, and man dotes upon the object of his love, because that object causes him enjoyment. Then out of the very strength of this desire comes the desire of preserving the object of love for the sake of enjoyment, and on account of the fear of losing that object or lessening one's enjoyment by death, disease or disagreement. Then man begins to make sacrifices for the sake of the object of love, and begins to check even the desire of his own enjoyment for the sake of preserving the object of love for future enjoyment. Thus we see that desire, in its very strength, becomes its own murderer. By and by sacrifice for the sake of the object of love becomes a pleasure, by the working of the law of *Vasana*, and the desire for selfish enjoyment is checked and checked and finally uprooted. Love is thus purified into high-class emotion.

The attraction of the sexes is due to the presence of the positive and negative *Tejas tattva* in the opposite sexes. Both these are found in nature constantly running into each other, and trying to reach a common state of quiescence and rest. As this feeling of quiescence and rest becomes dear to the human heart it tries to have it repeated. That particular manifestation of the *Karmendriyas* which is known by the name of *upastha*, and which is only the instrumental appearance of the *Tejas tattva* or *Rûpa tanmâtra* is set in motion by the *manas*, and the result of this constant vibration is by the law of *Vâsana* to strengthen the *Tejas* portion of the ethereal vehicle of the *Linga Śarîra*, by building into it more and more material from the macrocosmic reservoir of the solar ethers. The *Linga Śarîra*, including the mind also become impure by the superabundance of the *Tejas tattva* of their own planes. Now this *Tejas tattva* when it becomes superabundant, begins to show itself as anger, and thus tries to remove anything which interferes with its cherished enjoyment. When the strength of the desire of enjoyment merges into the desire for the possession of the object of love, the *Vayu tattva*, or the *Sparśa tanmâtra* gets mixed up with it. The colour of the *Sûkşma Śarîra* is changed. The form of the thought or its astral output is also changed. When the fear of losing the object of love is also present, the *Âkâśa tattva* or the soniferous ether gets strengthened in the human constitution. The straight line motion of the soniferous ether tends to cancel both the globular motion of the *Vayu* and the trilateral motion of the *Agni* (*Tejas*). The result is that the dirty greens and reds begin to be eliminated, and the result of this triple action of ethers is the gradual evolution of a frame of mind in which the desire of holding the object of love against the fear of loss comes into being. The holding here means the *Vayu*, the love means the *Agni*, and the fear means the comparative void of the *Âkâsa*. All these *tattvas* are present in the new thought-form and the feeling above described is only the natural result of the balancing effect of the action of each upon the other. With the intensity of the *Vayu* and *Agni* checked, the *yellow prithivi* begins to show itself, for that means the giving of strength to the object of love for the purpose of maintaining and preserving it. The motive of action is thus changed, and the colour of sacrifice introduced in the *linga śarîra*. The *prithivi* tends to calm down the *Vayu* and the *Agni* still further, and by and by the thought of giving more, rather than taking something, becomes stronger.

Now these *tattvic mûrtis* of the subjective world are so many *devas*. They build themselves into the human body, with the plain object of evolution, and thus by their action tend to raise this body naturally from the lower to the higher forms of life.

In the above discussion of the manner in which the passion of lust is evolved into the higher emotion of love, and of the way in which the *devas* accomplish this evolution, I have omitted, for the purpose of simplicity, the effect of the simultaneous action of many another line of evolution in the complex nature of man. But what has been said above appears to be enough to bring to the reader's mind, that lust and anger and jealousy and other base passions of human nature, cannot but be applied to his gods; that the gods are the involuntary agents of a mighty scheme of evolution, and that it is necessary that the anger and lust elements of the universe must have their manifestation in human nature to bring about the evolution of the higher emotions, and that if the action of these gods is properly understood, it ought not to be called, strictly speaking, by any bad name. So the myths in which the gods are represented as angry and jealous and lustful, &c., belong to this period and this side of human development, their object being distinctly to educate the conscience of man, and to help in the evolution of higher ideas.

Now, to take up the allegorical theory. As has been said over and over again, the gods are powers of nature in the different planes of the Universe. The stories of the gods are only popular expressions of the nature and work of these powers of nature in relation to man. The nucleus of these stories is always the conscious product of a seer's brain, but the stories are told with a good deal of human imagery and are from time to time recast to suit the advancing intellect of man, and are often told somewhat differently to different communities of men with the same object. In Hindu mythology we find that distinct names are given to a god to denote the characteristics of the god, which it is intended to teach. It is therefore comparatively easy to separate the nucleus from the overgrowth of imagery. From all that has been said above, the theory of the unconscious growth of myths cannot hold water.

The story of the growth of language, up to a certain point, is no doubt quite true. The roots of the Sanskrit language, are all mere imitations of the inarticulate sounds of physical nature; and it is from these small beginnings that the vast vocabulary of the language has come into existence, although at first sight it may appear so difficult to connect the name of any object of thought with a radical sound of inarticulate nature. The Hindus of course believe that the evolution of language also was carried on by the help of gods, and when once it is seen that the gods do exist, and carry out human evolution, the explanation of every stage in the evolution of language, &c., becomes quite easy to grasp. But the only question is, was the growth of language and of thought quite unaided, or was it with the help of the gods ?

Let us see if the facts of life would help us to arrive at the conclusion that the gods must have been active from the beginning in the evolution of man and in the evolution of language.

Let us begin with the time when the planet and the sun are both in existence but there is no life on the planet. The materials of the mineral world only have up to this time come into existence somehow, let us suppose, leaving aside the question of the development and growth of the planet itself for the present. We find that some of the solar rays liberate the atmospheric carbon, which mixes with water, mostly again supplied by the agency of the sun, and thus forms what is called cellulose or woody fibre. The sun's rays thus perform here the action of disintegrating the carbonic acid of the atmosphere, and then that of providing it with water at the moment of disintegration, so that the carbon may assimilate with the water. We find again that the action of the sun upon the earth becomes possible only because the earth rotates round her own axis, thus presenting different sides of her body to the Sun, and creating the alternate conditions of night and day, and of changes of temperature of the earth, in order that it may become possible for less heated terrestrial matter to change at all under the influence of higher temperature. Then we also see that rain is largely due to the changing influences of the sun owing to the annual motion of the Earth. Thus in order that cellulose should evolve out of the minerals of the Earth it is necessary that the Earth should rotate round its own axis, that it should also go round the sun, and that the sun should be ready to break up the carbonic acid of the atmosphere just when he has sent a good deal of water all over the surface, and that having done this, he must send some of his rays down to be absorbed into the new materials that are to be evolved, and he must go on doing all these things until the tree grows to its full height and lives and finally dies, which must mean the withdrawal from the tree, in some mysterious way, of the solar energies which made it grow and live.

We also see that this cellulose moulds itself into different types. We also find that different types of the vegetable world exist in different zones of the earth.

We thus find that design and purpose exist in the output of the exciting and the continuing rays of the sun, as also in the double motion given to the planet, and in the ready existence of types in the proper time and place.

That the Sun's rays are really nothing more than different kinds of vibrations of the same material, and that the type is really nothing more than an output of the same material in a particular form, goes distinctly to show that the type does not live in the solar matter *as such*, and also that the difference of vibration of the various kinds of rays is due to a separate disposing power.

Or, we may suppose that all these powers actually live in the Sun, and then we shall have to admit that the Sun can coin newer and newer and more and more improved types as time rolls on. As however the type must be conceived before it can be imprinted by the exciting rays, and continued by the continuing rays in physical life, we shall have to admit at the same time that the Sun consists of planes—the physical, the exciting (*karmendriya*), the continuing (*tanmâtric*) and that of ideation, one above or behind the other. And we shall also have to admit that there is another plane behind or above all these which guides the work of all these planes to *a purpose*, for as we have seen, there is a purpose visible in the movements of the Earth, &c. As all the lower planes appear in the higher ones, the higher ones must all exist in the lower, and as a matter of fact they do so exist. The only important point to grasp here is that planes of matter exist. For as soon as the existence of these subjective planes is recognised, the existence of the gods becomes a proved fact. The gods or *devas* are nothing but different powers or forces of all these subjective planes. The same lesson is learnt from a study of the animal kingdom. Among animals we find another plane showing existence, the plane or the powers of the *jñânendriyas* or sensation. Further, the plane of *manas* is found more developed in the lower animals, for, certain powers of judgment &c. are seen manifesting in at least the higher animals. The sun may here too be put down as the source of all these powers, but with the same reservation, that he has other planes—the *exciting*, the *continuing*, the *ideating* planes and the plane of *purpose*—behind him.

Man then comes to Earth endowed with certain powers and capacities of the first three planes having already manifested, and with the plane of purpose still latent.

From here we may begin the study of human evolution in the branch of language. The Hindus, as I have already said, believe that the gods helped man to evolve his language. But before studying the genesis and growth of language in this light it will be better perhaps to discuss one or two more questions about the nature of gods.

(1) Are the gods conscious or not?

(2) Can the facts of life be accounted for by the supposition of the existence of One God only, the Most High, the God of gods as He is called by the Hindus ; the Logos, or Akṣara or Îśvara of all? In discussing this point I shall also take the opportunity of stating more in detail what the Sankhya Yoga philosophers mean by the plane of *purpose* to which I have already alluded.

As to the first, the Sankhya philosophers teach that every god is conscious, though all of them are not self-conscious. The *puruṣa* is the conscious principle of the Sankhya philosophy, and is present on every plane of the Universe. The entities of every plane must therefore be conscious. But the consciousness must be limited by the conditions of manifestation on each plane. Thus on the *Mahâbhautic* plane, consciousness must be the most limited, because that is the most objective plane of the Universe. As we rise higher, consciousness must expand, because the higher planes are the planes of greater and greater power. But in each case it is limited to the purpose it is meant to serve. The forces of every plane are found very intelligently selecting their own special work, everywhere. On the plane of *manas* it becomes self-consciousness to a certain extent. It is only on the plane of *Ahankara* that full self-consciousness develops. The gods of the *manasic* plane only, therefore, are self-conscious. Not so the gods of the lower planes.

In the *tanmâtric* plane it is only the *tâmasic* side of the principle of Individuality that appears. In the plane of *indriyas* it is only the *râjasic* side that appears. The *sattva* appears only in the *manas*. Hence the *manas* only can be self-conscious. We have already seen what the relation of *manas* is to the *indriyas* and the *tanmâtras*. The *tanmâtric* appearances are carried to the *manas* by the *jñânendriyas* and live there to be worked upon by the power of ideation. The *manas* then imprints its ideas upon the *tanmâtras* through the *Karmendriyas*. By the comparison of the various forms and energies whose knowledge is transmitted to and lives in the *manas*, the idea of the *I* and the *thou* and the *this*, becomes possible, and hence what is ordinarily called the self-consciousness of this plane. It is not possible that this manifestation of consciousness should exist on the plane of the *tanmâtras* and *indriyas*.

But besides these elementary *devas* as they might be called, it is quite conceivable that in the *svarloka* there should be higher *devas*, who are in fact the products of past evolutions, and who also are the ideals towards which the evolution of life on those planes tends. Thus in the *tanmâtric* world there are gods in whom though the *tanmâtric* forces prevail, yet the forces of the *prajâpati* worlds and those of the mental worlds show themselves to the high pitch *that is possible* in that *loka*. The same is the case with the *Prâjâpatya* worlds. There are gods on this plane also in whom although the forces of the *prajâpati* world preponderate, the *mânasic* and the *tanmâtric* forces also appear. The same may also be said of the *manasic* world. These are in fact the gods who unite in themselves all the three manifestations of the *ahânkâric* principle, with a view to lead humanity back from diversity to spiritual unity. These gods are, it will be seen, necessary links between God and man, both as ideals and results of evolution.

RAMA PRASÂD.

[*To be continued.*]

BUDDHIST RULES FOR THE LAITY.

[*Continued from p.* 70.]

11. Householder, what are the four passions of mind which would be eradicated by a disciple of Buddha?

Householder, they are:—

(1) The evil of destroying life.*

(2) The evil of taking that which is not given.

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* Com. 1. *Killing.*

According to the common meaning, one possessed of life is termed a Being. This Being is composed of five component parts, *viz.* :—

(1) Material qualities (*Rûpa*).
(2) Sensations (*Védana*).
(3) Abstract ideas (*Sanña*).
(4) Tendencies of mind (*Sankâra*).
(5) Consciousness (*Vinñana*).

To complete the sin of killing, the following five are essential, *viz.* :—

(1) The knowledge that the object is a being
(2) The knowledge that the being is possessed of life.
(3) The resolution to kill the being.
(4) The measures adopted to remove the life.
(5) The action of killing. In the absence of any one of these five the sin is not fully accomplished.

Among some of the Karmic results which a man brings upon himself by committing this sin may be mentioned the following, namely: Suffering in hells for a long period; rebirth in some lower forms of being, when reborn as a man he would be deformed and destitute of some organs of the body, he would be infirm, ugly in appearance, non-popular, cowardly, divested of companions, subject to manifold diseases, dejected and mournful, separated from the company of beloved persons, and unable to attain ripe age.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 129.]

I have tried to show from several points of view that a complete study of the world before us leads us inevitably to the conclusion that there are more creative forces than one in the Universe, and that there is a gradation in their manifestation—these forces coming into action only one after the other. Thus life in the mineral state must exist before vegetable life can show itself : there must be vegetable life before animal life can come forth : there must be animal life before man can be born. Physical life is necessary for the coming out of emotions ; emotion or sensation precedes intellect in nature and so on.

It is all these lines of inquiry which have led the Sankhya-Yoga philosopher to formulate the existence of twenty-five principles working in the Universe.

It will be well in this connection to see what Patanjali has to say on this point in connection with what were called by the ancient philosophers the elements of nature *(Bhûtas)*. Thus we have :—

" By *samyama* on the *sthûla*, the *svarûpa*, the *sûkṣhma* the *anwaya* and the *arthavatva* (is obtained) mastery over the *elements*."

(III. 43).

The commentator says :—

" Here the word *sthûla* (gross) denotes the specific forms (*visheshas*) of *prithivi*, *âpas*, *tejas*, *vayu* and *âkâśa*, which appear as sound, touch, colour, taste, and odour ; and have the qualities of conjunct action (*sahakara*), &c. This is the first appearance *(rûpa)* of the elements (*bhûtas*).

" The second *rûpa* (appearance) is its own common quality—the *prithivi* has form (*mûrti*), the *âpas*, smoothness (*sneha*), the *tejas*, heat (*uṣṇata*), the *vayu*, impulsion (*pranamitva*), the *âkasha*, space or motion in every direction. This is denoted by the term *svarupa* (*substantive appearance*). Sounds, touches, tastes, colours and odours are the specific manifestations of these common qualities. And so it has been said :—'These manifested together with one species, manifest their own characteristics.' A group of the generic (*sâmânya*) and the specific (*viśeṣa*) qualities is a substance (*dravya*)."

"A group is of two descriptions. (The first) is that in which the distinction of individuals disappears in the whole, such as the body, the tree, the herd, the forest. (The second is) where the word shows the distinction between different individuals of the same group, (for example) a group of both gods and men. Of this group, the gods are one portion and men the other. Both make one group. In this the distinction of individuals may or may not be intended to be conveyed ; (as in) a grove of mangoes, a group of Brahmans ; a mango grove, the Brahman class."

"This again is of two descriptions—where the parts of the whole are separate from each other, and where they are not. A forest, (and) a class are groups whose parts are separable from each other. A body, a tree, an atom, are all groups whose parts are not separable from each other. Substance (*dravya*), according to Patanjali, is a group whose parts are not meant to be distinguished from each other and cannot be separated from each other. This has been called *svarûpa* (the substantive appearance)."

"And now, what is their subtile appearance *(sûkṣma rûpa)?* It is the *tanmâtra*, the cause of the elements (*bhûtas*). The atom is one part thereof. It is a group (a composite substance) which consists of generic and specific qualities, and whose parts are not distinguishable from each other, and which cannot be separated from each other. All the *tanmâtras* are similar to this. This is the third appearance *(rûpa)* of the elements *(bhûtas).*"

"Now as to the fourth appearance of the elements *(bhûtas).* These are the *guṇas*, whose characteristics are substantiality, motion on and motion back *(Khyâti, Kriya* and *Sthiti)*, and which follow the nature of effects. These are denoted by the word *anwaya* (conjunction)."

"And, now, the fifth appearance is *arthavatva* (purposefulness). The purpose of *bhoga* (experience) and *apavarga* (*moksha*) is apparent in conjunction with the *guṇas* (the three qualities). The *guṇas* are to be found in the *tanmâtras*, in the *bhûtas* and in all things made of the elements (*bhûtas*). Hence all these are full of purpose. Now by *samyama* over the five elements, with their five appearances, the nature of every appearance over which the *samyama* is performed becomes apparent, and victory over it is obtained. Having obtained victory over the five appearances (he) becomes the lord of elements. The powers of the elements begin by this victory to follow his thought, as the cows follow their calves."

It is not my purpose here to trace the development of the power of mastery over the elements of nature. I have cited this text here simply with the object of showing how an investigation into the nature of our sense objects leads us to the same inevitable conclusion which I have stated several times, that there are more planes than one in the universe—one above and behind the others.

All the objects of the world appeal to us in five ways, hence are they divided into five general classes. They are sounds, touches, colours, tastes and odours. These five-fold objects are called gross, because we can sense them ordinarily, and they are the first appearance of the objective world to us. But each of these five elements as they are called, is found possessing in nature certain qualities which are common to the others also. Thus sound *has different forms*, smoothness, temperature and change (impulsion, *praṇamitva*). Touch, colour, taste, and odour, have each again the common qualities of form, smoothness, temperature, and impulsion. Some of these are quite plain. Others become quite plain with a little thought. For our present purpose the general statement that every object possesses these two distinct classes of qualities is sufficient. The question arises—What is the relation between the two classes of qualities which are found existing in all elements more or less ?

It will be seen that all our sense objects (that is sounds, &c.) have, besides the specific qualities of appealing to us as sounds, &c., certain other important qualities, which give them their substantive appearances. These are named as *mûrti* (form), *sneha* (smoothness), *ushnata* (temperature), impulsion or change (*praṇamitva*), and space (*sarvatogati*).

Mûrti is responsible, among other things, for the same object existing in the forms of solid, liquid, visible gas (steam), invisible gas (*vayu*), and ether (*âkâśa*). The solid is the most pronounced form of *mûrti;* the *âkâśa,* the least. In the same way, let us say for the sake of brevity, that the most pronounced form of temperature is in invisible gas or incandescent matter; the most pronounced form of *Pranamitva* is in gaseous matter; the most pronounced form of smoothness (*râsa*) is in liquid matter; the most pronounced form of space is in *âkâs'ic* matter, although all these exist more or less in every state of matter.

We find that the whole life of our planet is the result of the increase or decrease of these substantial qualities in the objects of our senses.

Thus if we artificially increase the quality of smoothness (*rasa*) in a solid, it becomes liquid; if we increase the quality of *Ushmata* (temperature) it becomes incandescent; if we increase the quality of *Praṇamitva* (change, motion), it becomes gas, and so on. The higher force may be utilized to increase all the lower qualities.

Thus temperature may be used to reduce the solid to the liquid, the liquid to the steam, the steam to gas.

The wind may be used to evaporate the liquid, and it is quite conceivable that this particular form of energy may be intensified so far as to change the solid into liquid and so forth. A full discussion of the ways in which these relative forces work, is out of place here.

It is however quite plain that all the life of the planet consists in the showing forth of changes consequent upon the increase and decrease of these qualities, and what are these qualities?

In the terms of the energy known as *vâyu* they are different *modes of motion;* in the terms of the energy known as *tejas* they are different *temperatures;* in the terms of the energy known as *prithivi* they are different *forms;* in the terms of the energy known as *âkâśa* they are different *notes*, and in the terms of the energy known as *âpas* they are different *flows*.

All these qualities are present in every object. In fact every object is composed of all these qualities. (The reader will please remember that according to Patanjali every quality has a substratum which he calls *dharmi*). Every element is therefore composed of the substrata of these qualities. It will be seen that in this way a good deal of every object is always incapable of being sensed. It is only a certain quantity of these various sorts of vibrations that appeal to our senses as form, &c. It is the substratum of every sensible object that is known by the name of *svarûpa*.

The substrata of these substantive qualities are known as the physical *tattvas* of *prithivi*, *âpas*, *tejas*, *vâyu* and *âkâśa*, or in English as physical ethers, the *mahâbhûtas* as they are variously called. Every atom of a *mahâbhûta* is, according to Patanjali, a composite substance, in which the parts are indistinguishable and inseparable from each other.

But all the same it is plain that it has five component parts. These parts exist separately from each other, and form the physical atoms. They are known as the *tanmâtras*. It is the *tanmâtras* which appear in an infinite variety of combinations as the physical atoms. The variety of combinations is responsible for the existence of different kinds of atoms. The *tânmâtrika minima* are what may be called ultimate atoms.

When out of the *tânmâtrika minima*, more complex forms evolve under the action of the Cosmic *Manas*, they also tend to show themselves forth as physical ethereal bodies. Some of these bodies, draw to themselves by natural sympathy the solar physical *ethers* and thus while the nucleus of the power which keeps up a form is *tânmâtrika*, a solar garb is put on. Under this garb the form descends to the planet, and the solar and *tânmâtric* forces of the descending form, *excite* the physical ethers of the gross world, and thus introducing changes into them mould them into different physical forms. The higher ethers interpenetrate the lower ones, and thus by the absorption of the higher energies, a greater or lesser number of the physical atoms is held together in the shape of a particular form.

Thus we see that in the complex forms, the higher ethers are always more or less present, having entered into the lower form of matter from without. These external ethers that are thus absorbed into the lower ethers in various forms live in the body during life and pass out of it at death. In life they are a part of the invisible portion of every complex physical object, and the external appearance of every complex physical object is kept up by these etheric forms—as they have been called. This is therefore the *svarûpa* of every physical object.

In the physical body these ethers (the portion that has come from the outside) are always kept condensed in the physical form, and therefore by the universal working of the law of *vâsana*, they for some time after their separation from the body keep up their appearance. During life too, this body may pass out of its physical shell.

But for a while only may this be. For otherwise the physical atoms which are held together by this extraneous force must separate from each other.

A good deal more may be said on this subject, but what has already been said appears to be enough to show that the *svarupa* of Patanjali is the etheric double of modern Theosophy.

We have thus seen that the *mahâbhûtas* exist on three planes, with different qualities and functions attached to them. We have now to pass on to the planes of *anwaya*, conjunction, and of *arthavatva*, purposefulness.

The tanmâtras, the *mahâbhûtas* and all the products thereof are constantly seen running into each other for the purpose of evolving higher and higher forms, or to use more exact language, for the output of more and more complex manifestations of energy. The *tânmâtras* join together in an infinite variety of ways to form atoms and higher forms ; and although the forms are impressed upon them and made for them by the separate energy of *sankalpa*, ideation, yet there is a capacity in them which enables them to receive the impression and weave it into themselves. It is these capacities, which appear as affinities in atoms and other physical objects. These affinities exist more or less in every physical object, and they manifest under different conditions. They form a vast subject of interesting study. Here we are only concerned with the fact of their existence, and the fact that there are infinite degrees of their manifestation, and a difference of conditions under which they manifest, or lie latent, as the case may be.

The fact that the same materials are utilized for the purpose of showing under different conditions different affinities, with the object of evolving different forms, shows that the *power* of *anwaya* (conjunction) is different from these objects and works from a higher plane. And the fact that this power of conjunction is put forth with different objects also shows that the plane of purpose is higher than the plane of *anwaya* and governs it in evolution. Now the plane of *anwaya* is the plane of *ahankâra*. It is in this principle that the *gunas* show forth in separate working, their qualities of *khyâti*, substantiality ; *kariyâ*, action or motion on ; and *sthiti*, motion back or inertia. It is the relative intensity in the output of these qualities that sends forth the separate principles of *manas*, *indriya* and *tanmâtras*.

It is in the *tanmâtras* too that these *guṇas* exist. The *sattva* shows forth as the affinities which make it possible for the *tanmâtras* to weave into themselves the ideas of *manas ;* the *rajas* makes it possible for them to respond to the action of the *indriyas ;* and the *tamas* is present there as their own constituent nature, the power of *tanmâtric* resistance or inertia, which maintains them in their own *status quo* and which makes it possible that the atoms which have once come together to make a new form, should disintegrate in time, to make the evolution of higher forms possible. The *guṇas,* says the commentary, " follow the nature of effects " *(kârya swabhâvânupatinah).* This means that they move along lines which are intended to evolve new forms. These are their effects (*kârya*).

The *ahankara,* it has been said, is the principle of individualization, and the process of *anwaya* is but a process in the formation of newer and newer individual forms. The creation or manifestation of *tanmâtras* and their *minima* is but with the object of utilizing these for the purpose of manifesting new forms, a process which is nothing more than that of individualization.

It is plain from all that has gone before, that the action of all these principles and their manifestation is guided by a purpose. The Earth moves with a purpose. The seasons appear with a purpose. Night and day alternate with a purpose. The wind howls and the ocean surges with a purpose. The sun sends down his rays, directly, and by reflection from the moon, with a purpose. The atoms mingle and disintegrate with a purpose. The principles of ideation, sensation and action work on incessantly with a purpose. The principle of Individuality divides and joins with a purpose. And the purpose throughout is the output of new possibilities of life that the individual soul may enjoy, and by enjoyment know, and by knowledge grow until it reaches omnipotence and omniscience.

The plane of purposefulness, or briefly the plane of purpose, is the highest of manifested planes. It is the *bûddhic* plane of the Sânhkya Yoga philosophy, known generally as *Mahat-tattva* in its cosmic aspect. It is the plane of the determinative will of the Universe and of man—the will to know and the will to be. The latter is its objective side, the former in conjunction with the *puruṣa,* the subjective. They are however really one. All the planes from the physical up to the *bûddhic* are necessary and enough to explain the phenomena of life in the universe and in man. From the atom to the highest evolved form, the *bûddhi* is present as the nucleus of every individual and cosmic manifestation. The whole universe is the output of the *will to be,* and *the will to know.*

The *bûddhic* plane also is found acting by alternation. Hence it is necessary to posit the existence of another plane above, beyond, or behind this, as it may please the fancy of any thinkers. It does not matter at all how we describe it, for it is really omnipresent, and one may therefore speak of it as either above, behind, beyond, within or surrounding, all the lower planes. In fact every higher plane admits of being spoken of in these terms, with reference to the lower planes.

This plane is conceived of in the Sankhya Yoga philosophy as a double one. The *will to be* side of the Universe is merged in the *mûlaprakriti,* the state of equipoise of all the *guṇas* that are seen working in the manifested Universe. The remaining element of the *bûddhic* principle is reduced to the pure state of consciousness, and is called *puruṣa.*

The Sankhya Yoga philosophy puts down the *puruṣas* as infinite, and *Îśvara* also it is said is a *puruṣa.* As it is only possible for the individual *puruṣa* to pass into the various evolutionary phases of *mûlaprakriti,* this *puruṣa* can only be the cosmic aspect of the principles of consciousness.

It is stated that the constant action of *mûlaprakriti,* which makes the manifestation and cessation of the Universe possible, is for the sake of the *puruṣa.* It is but another mode of saying the same thing, that the *puruṣa* disturbs the equipoise of *mûlaprakriti.* It is but another step after this to say that the real creator, preserver and destroyer of the manifested universe is the cosmic *Puruṣa* or *Purushottama,* otherwise called *Îśvara.* As it is the real object of all evolution to teach the individual *puruṣas,* Patanjali calls *Îśvara* the *Guru* or teacher of all. He has taught humanity in the past, is teaching now and will teach in the future. He is not limited by time and thus it may very well be said of Him, that the whole Universe has its being in Him. He in fact exists as the ideal of all evolution for the individual unit of consciousness known as *puruṣa.*

[*To be continued.*]

RÂMA PRASÂD.

things must come and therefore welcome them as a sign that we are progressing rapidly toward the point where we shall be free.

With this key, then, the gate of Kshanti may be opened, and we are told : " Once thou hast passed the gate of Kshanti, step the third is taken. Thy body is thy slave." Here then let us pause. The traveller is master of his lower vehicles and is ready to encounter the more subtle temptations which attack the mind alone. He has safely passed the first stage of his journey and now must enter upon the second, the Probationary Path, which leads to the true Path of Discipleship, the path of which the great Christian Teacher said : " How straight is the gate, and narrow the way, which leadeth unto life ; and few there be that find it."

In a future paper I hope that we may able to trace the traveller in his further progress up the mountain side.

For those of us who have turned our faces toward the preliminary part of the path, it will suffice, for the present, to bear in mind these first three "Golden Keys" ; " DANA, the key of charity and love immortal" ; " SHILA, the key of harmony in word and act ;" " KSHANTI, patience sweet, that naught can ruffle."

These keys we must possess before we can finally enter upon the path which leads to discipleship and initiation.

DR. JOHN MCLEAN.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 195.]

PATANJALI'S god is the macrocosmic Purusha. For Patanjali says that this Purusha has never been touched, nor will He ever be touched, by the principles of the miseries (the five *Kleśas*), the action (*Karma*), and the fruits of action (*Vipâka*) ; and it is impossible that the necessity for the manifestation of these principles should arise in macrocosmic consciousness.

Even Kapila recognizes a god of some kind. In the third Book of his aphorisms we find the following aphorisms :—

" *Akâryatvepi tadyogah pâravaśyât,*" 55.

"*Sahisarvavit sarvakartâ,*" 56.

"*I'drścśvarasiddhih siddhâ,*" 57.

The question arises, when the manifested Universe passes back into the state of the *Mahâpralaya* how is it that it comes back to manifestation again ? How is it, that is to say, that the state of equipoise of the three gunas in Prakṛti is disturbed ? In answer to this, Kapila gives utterance to the fifty-fifth aphorism of his third Book : "Although Prakṛti is not the effect of another cause, yet it rises again into action because it is dependent upon another."

This other is the cosmic consciousness of *I'śvara.* In his 58th aphorism he says, "The creation of the *Mûlaprakṛti* is for the sake of another."

Where then does this *I'śvara* remain at the time of the *Mahâpralaya ?* He is what Kapila calls a *prakṛti laya, i.e.,* one who is absorbed in the *Prakṛti.* Of this *Puruṣa* he says in the 56th aphorism :—

"He certainly is all-knowing and the maker of all."

The 57th aphorism says :

"That such an Îśvara is proved is admitted."

It is needless to enter into the various arguments advanced by Kapila to maintain his own view of the nature of *I'śvara.* It is enough to know that both according to Kapila and Patanjali, at the head of evolution a *Puruṣa* stands whom they call *I'śvara* and that the objective side of nature, the *Mulaprakṛti,* is started into action by the magnetic effect of His presence. The disturbance of equipoise is brought about, it is said, in the same way as iron is moved by lodestone ; and since it is so, he is spoken of as Omnipotent and Omniscient.

It is interesting to note that the conception of the *Sankhya-Yoga* philosophy reconciles all the beliefs that the world has ever entertained about God.

God is the teacher of mankind, as most people believe, because He gives a start to the evolution whose sole object, as all observation shows, is the education of man. He therefore is the prime source of all knowledges. As thought is the creator of all forms, the whole Universe lives in divine thought. As the *Mahattattva* is the *will to know* and the *will to be* of the Universe, it is but an output of the Divine Energy. All the forces of nature may in fact be said to have their origin in Him. As the Word is the outward expression of thought, the Universe is His Word; and as the Vedas contain the knowledge of the world, God is the Teacher of the Vedas. Any other religious book, which contains some knowledge useful to man at any time of his evolutionary progress may also lay the same claim.

There are some people who believe that God is the Father of the Universe. This may also be said of Him, as He stands at the head of the creative principles of the Universe. There are other men who ascribe to God most of their own failings. Their God, for example, is of a very angry nature. This conception may also pass muster, because these people are at a stage of evolution where anger helps them to evolve many a high and noble quality. For what is anger, but the desire to remove all impediments in the way of obtaining some wished-for objects. The stronger the desire to overcome all obstacles, the greater the gain of mental strength and the greater the power of application. These are important acquisitions of the soul and must necessarily prove of much service in his future work of conscious evolution. Besides in the beginning anger is always associated with the idea of destroying an enemy who has inflicted some wrongs upon oneself. The greater the strength of the passion the fiercer the light with which begins to burn the *Agnitattva* in the human body. The increase of the heat brings many diseases in its train, and then suffering, and then the elimination of the self and the cessation of the anger. But as the mind gets habituated to fly into passion at the existence of wrongs, the very strength of the passion begins to find an outlet not only in the case of wrongs against oneself, but in the case of the wrongs wherever they may exist. As this passion becomes stronger, the element of selfishness begins to disappear and anger is turned into noble indignation at the wrongs inflicted by the strong upon the weak. The murderous desire to kill one's personal enemies evolves into the nobler desire of killing the enemies of one's family or country or nation, first for the sake of pure revenge, but later, only for the sake of removing wrongs inflicted. The idea of sacrificing oneself for the sake of others thus begins to dawn. The mental strength which has been obtained by the constant manifestation of the desire of removing all obstacles, at all costs, is now of much service. The angry man at this stage begins to work with all his might for the good of others. This feeling strengthened leads to the noble ideal of Universal Brotherhood. We thus see that the true way of suppressing anger is to transform it into noble indignation, and thence to lead the soul gradually to the habit of working for others, and thus by and by to Universal Brotherhood.

Men who are at a stage of evolution when anger is for them the very breath of life, can not all at once be brought round to conceive the ideal of Universal Brotherhood, or the God of Love and Compassion. A Teacher who talks to them of such a God, merely wastes his breath. He can never worship such a god, and can therefore receive no help from Him. But give him a god who will kill his enemies, then a god who will fight his battles for him, and then one who will work for the welfare of his hearth and home and nation and country, and you will thus lead him slowly but surely to the God of Universal Love and Compassion. And inasmuch as every personal and tribal god, although only existing on the plane which corresponds with the man's or tribe's stage of evolution, is like every other phenomenon, but an output of the God of evolution, the great Teacher of Man. It may very well be said by each man and each tribe that his or its god is in point of fact the Highest God, the Holy of Holies.

This illustrates how the Sankhya Yoga philosophy explains the god of every man and every religion, and shows how every god may be called by every man and tribe the only real god. It is not also difficult to see that the conceptions of monotheism, polytheism, pantheism, and henotheism find their proper place in this system of thought. And not only these theisms, but atheism also finds its explanation and true place in this grand teaching.

The Hindus once regulated their national life by the teachings of this philosophy, and it is due to this that the Hindus are still alive, although the other great nations of antiquity have all perished. Then every human being was to them a brother, and what is more important, every phase of religious thought and practice was an outcome of the proper stage of evolution, and therefore so far true and in its proper place. True Hinduism (which is but another name for the most ancient philosophy of the Veda—the Sankhya Yoga philosophy), is thus the Universal Religion of Man, not of *a* man or a tribe. Conversion has no place in such a religion. It is only when religion becomes a sect, that conversion becomes possible.

The degeneration of true religion into sects is due to human vanity. In his ignorance man supposes that what his particular teacher has told him is good for him, must be good for others, and that his own way of looking at things must be the truth, the whole truth and nothing but the truth. The spirit of conversion is the result of this ignorant vanity. But the God of Evolution utilizes this spirit also for His own higher purpose of striking the death knell of sectarianism, and giving man higher knowledge and higher conceptions of life.

The stronger the feeling of sectarianism, and the stronger the passions of religion, vanity and fanaticism, the more violent and persistent the strength of the feeling of conversion; and the stronger, proportionally, the feeling of pity for the heathen. The resistance that is offered by the so-called heathen thought, or belief, then leads to the study of those beliefs, with the declared object of being able better to refute them. The study leads to the opening of eyes, to expansion of knowledge, and thus to the gradual disappearance of religious vanity.

The experience of Christianity in India is an apt illustration of the way in which the God of Evolution (which is the God of True Hinduism) utilizes the spirit of religious vanity to further His own high purposes of human education. The missionaries came over to India, saturated with the spirit of religious vanity, and ready to convert the whole heathen world to their own beliefs. They began to study the literature of the Hindus with the object of being better able to show up its hollowness. Some of the scholars of the West wrote their books on Hindu and Buddhist religions with this object. But the result of these labors has been, that the whole western world is now becoming pervaded with Buddhist and Hindu thought. Karma and reincarnation are being studied. People are beginning to think and show that the real Christian religion itself is but an external output of the Lesser mysteries. It will be shown by and by (for the signs are already visible in the work of the Theosophical Society) that the true portion of all religions finds its most natural and proper place in the system propounded by the ancient seers of India. A time will surely come in the future, when the good Christians of the West will see that they need not throw away their money in the futile attempt of converting the so-called heathens. They are beginning to think so even now. The future will see the abolition of these missions, but they will have served the purpose of killing a good deal of the superstitions and vanity which have given birth to the spirit of conversion. And it is plain that with the disappearance of religious vanity and superstition, and the necessary expansion of religious knowledge, sectarianism must disappear, and the principle of Universal Brotherhood must be seen working in all the creeds of the world. There are some people who think that the spirit of proselytism must enter Hindu religion also. That such an idea should arise is due to the fact that Hinduism has come down from its high pedestal of the Universal Brotherhood of creeds, and is now becoming crystallized into a sect, just like any other religious sect of modern growth. The true mission of Hinduism to the world should be to preach not that any one in the world is not a Hindu, and that he should become one, but to teach the whole world to see that every one *is* a Hindu, whether he call himself a Christian, or a Muhammadan, or the immediate follower of any other Teacher of the world. There is nothing in any religion of the world which is not in Hinduism. On the contrary there is a good deal in Hinduism, which is not to be found in any other religion. And this, not because those other religions are incapable of incorporating those truths, but because, mostly, the communities to which they were preached stood, at the time, at a particular stage of evolution, and what was given to them was all that they could then understand.

Among other ideas which Hinduism possesses, and any other religion of the world does not, is the idea of the God of Evolution. The Hindu religion being based on the knowledge of the universe, has placed the God of Evolution at the head of all other gods, with the most sacred function of teaching man. This great idea comprehends all the other gods of the different creeds of the world.

What does it matter that a particular religion has a particular ceremonial, or a particular code of morals. Every religion or sect is a necessity of evolution. All that is necessary is to render the idea of the God of Evolution clearly intelligible to the world, so that individuals and communities may choose their own *dharma* according to the stage of their development. When the knowledge of the

Sankhya Yoga philosophy becomes the common property of mankind, when the world after doubting and questioning, and denying the truths, comes to recognize the principles of this philosophy, then we shall have the real universal brotherhood of creeds, and the necessity for proselytism will entirely disappear. If, however, Hinduism instead of coming back to its original conception of the universal brotherhood of all living creatures, confines itself within any limits, and adopts the process of proselytism, then it will have further degenerated into a sect, with ten thousand sub-sects and castes. The whole process of evolution sketched by the Sankhya-Yoga philosophy shows that the union of individuals always evolves higher individualities, and higher and higher forms of life. The true goal of humanity lies at the end of the path of union, the union of castes and creeds, the union of nations and communities. The world is now having a taste of the process of international arbitration, and the idea of the federation of nations is making its appearance. But the Hindus who still claim the ancient Sankhya Yoga seers as their ancestors are still maintaining in their modern ignorance that sea voyage is a sin, although it may prepare us for a knowledge of Patanjali's *lokas* by obtaining, to begin with, first-hand knowledge of the varying conditions of life on our planet. Or, again, we hear of such strange propositions that a man must be outcasted (as if that really means anything) because forsooth he may eat out of the hands, say of a European, or even for the matter of that, out of the hands of a Hindu belonging to another caste, or even a *sub-caste.*

But the question we proposed to discuss was whether the facts of life could be accounted for by the supposition of the existence of One God only. As a matter of fact we have seen that, looking from whatever point of view we may, we find that there are a number of intelligences existing in the universe between man and God, and that there are more planes of life in the world than the plane of God and that of the gross world.

The evolution of the human race, the rise from the savage to the semi-civilized, civilized and enlightened states of life which the modern world now generally recognizes, and the grades of intelligence which are apparent even to the most superficial observer of civilized society, are amenable to no other explanation.

The fact that in the physical world, forces from outside our planet are used for the manifestation and for the maintenance of vegetable, animal and human life, is beyond dispute. Are we then to suppose that nature violates the well-recognized principle of uniformity, when it comes to the manifestation and maintenance and growth of emotional and mental activities ? This would be a most unscientific and illogical assumption, and yet it is impossssible to see where else we could set our foot, if we would suppose that nature or nature's God manifests, maintains and raises emotional and intellectual activities to higher levels, without the agency of *devas*. Or, are we to suppose that while the individual manifestations of gross matter arise, all of them, out of a common storehouse of similar matter in an undifferentiated state, the individual appearances of emotions and minds have no similar common storehouse, out of which nature supplies the materials for mental and emotional individual manifestation ? This again would interfere with the law of Uniformity. If we suppose that God is a person, with the vast store of all the forces of the universe in His own body, and that it is out of His own body that He sends forth sparks of emotion and mentality to make their home in the body of man, then we would land ourselves in the sphere of thought which would inevitably suggest that God is nothing but a universe of matter, with different planes and sub-planes, in which the sparks that shoot from His body are none other than gods. For otherwise there is no warrant for supposing that God is only blessed with the possession of powers other than those that manifest through the physical agency of the sun. Even if we suppose that there exists nothing in the universe except God, man and atom, we would be face to face with the same difficulty when we try to find out the process of the growth of the emotional and intellectual natures of man, and try to give out some theory which will not be in uniformity with the laws and ways of physical growth.

Look therefore from whatever point of view we may, we find it impossible to arrive scientifically at the conclusion, that One God only, without the agency of angels, and *devas*, can account for all the facts of life.

Hereafter I shall try to explain what is the meaning of the Hindu saying that the gods helped them to evolve their languages, and what

Patanjali means by putting down the study of the science of language as one of the means of self-culture.

RAMA PRASAD.

[*To be continued.*]

THE GREAT PYRAMID.

ON THE OBJECT OF THE PYRAMID. II.

[*Continued from p.* 106.]

WE now will proceed to consider some of the more important and at the same time better known theories in connection with the object of the Great Pyramid, and in choosing these theories, we shall take those that are directly conducive to our own.

In the first place then, comes the theory of Piazzi Smyth, who has expounded his ideas and his views in his well-known works: "Three years' labour at the Great Pyramid," "Our Inheritance in the Great Pyramid," and "New Measures of the Great Pyramid." Certainly no one has contributed more to the popularizing of the Great Pyramid than Piazzi Smyth. Pnd surely there has never been talked and written so much about this subject as since he gave his views of the same.

These ideas were not, properly speaking, his originally, for already in the year 1859 John Taylor in his work, "The Great Pyramid, why was it built? Who built it?" had expressed the same opinions and views and defended them. John Taylor never visited the Pyramids but took the data on which his theory was based and by which it was confirmed, from the works of former visitors, such as John Greaves, de Monconys, Thémevat, Davison, Howard Vyse, Caviglia, etc. His thirty years study, the result of which we find noted down in the work just mentioned, met with no reward in the form of great popularity, and only in after years did it command more attention. Piazzi Smyth was so struck by it, that he became convinced of the truth of the assertions it contained, and judged it to be of great use to convince himself personally on the spot, and to

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 292.]

THE study of the science of language is one of the most important means of Self-culture, according to Patanjali. The highest attainment to which this study is said to lead is the understanding of the sounds of all living beings.

Our chief interest at present in the study of Patanjali's *siddhis* is that they point out the true methods of education. We as a nation have long forgotten the true methods of education, and so far as the study of language is concerned, it appears to me that the researches of the modern scholars in the field of Comparative Philology, are not utilized as they should be, and though languages are taught in every school, they are not taught in the proper way. If perchance it may be that a study of Patanjali's *siddhis* leads to a comprehension of the reasonableness of the result, which is forecast as the ultimate attainment of this branch of study, people may begin to think of reforming the way of teaching languages.

Patanjali then tells us :—

" The word, the object, and the idea appear as one, because each coincides with the other; by *samyama* on their distinctive relation, comes knowledge of the sounds of living beings " (17. III).

The commentary of Vyasa on this aphorism runs as follows :—

" Now the power of speech *(vâk)* functions in the manifestation of literal sounds only. The auditory power *(shrctra)* is the substratum for the changes of sound alone. A word however is taken in by the understanding *(buddhi) all at once,* just as the last (literal) sound ceases. Literal sounds from the impossibility of being expressed simultaneously, have not the nature of giving support to each other. They appear and disappear showing no connection with (the particular) word, nor bringing it into consciousness ; it is therefore said that each of them is not the word (itself).

"Each letter however is singly a necessary constituent of the word; it has the potentiality of supplying a name for all objects; it is as it were of universal application, inasmuch as it appears in combination with every conjoined letter; it takes different places in different combinations, sometimes being placed before and sometimes after another letter. Thus there are many literal sounds, which being placed in different orders, denote by *convention* (*saṇketa*) certain different objects. For example, the literal sounds of g, au and h, possessed as they are of the potentiality of giving names to all objects, denote in this particular order *(gauh)* the particular object which is possessed of udders, etc. (a cow). A word *(pada)* is that single manifestation of consciousness, which appears just as the succession of literal sounds limited to a particular *conventional* meaning ceases; It is a conventional sign (*vâchaka*) for the thing signified (*vâchya*).

"Thus a single word is a single manifestation of consciousness; it is brought into existence by a single effort; it has no parts and no order; it is not (a whole of separate and distinct) literal sounds; it is a manifestation of the *buddhi;* it is brought into consciousness by the operation of the notion of the last literal sound; it is understood by the mind of the world, as having come into existence by conjunction (of letters) on account of the *eternal* habit, secured by its ever having been with the help of literal sounds, separately named, uttered and heard, that the power of speech has functioned for the purpose of transferring (the verbal thought-signs) from one mind to another. (And this being so, the ordinary mind) distinguishes a word (from another) by *conventional* meaning, saying that such and such a combination of so many letters denotes such and such an object.

" Convention, however, is a *manifestation of memory* showing the mutual correlation of word and meaning. This object is the same as this word, and this word is the same as this object—such is the convention showing the one correlated to the other."

Thus do word, meaning and idea run into each other, on account of mutual correlation. Take for example, the *word* cow, the *object* cow and the *idea* cow. Whoever knows their distinction, knows all.

" And in all words lives the power of a sentence. If you say 'a tree,' the word 'is' is understood, inasmuch as the object signified by a word never fails of existence.

"Similarly is there no action possible without its means. Thus on pronouncing the word 'Cooks,' all the causes necessary for the act of cooking are meant to be understood. It is only for the sake of specialization that the subject, the instrument and the object, such as *Chaitra*, fire and rice, are expressly mentioned.

"Then is also seen the combination of words into sentences:—"The Vedic student reads the hymns, lives, bears life." In a sentence (like) this, the words and the meanings of the words are (both differently) expressed. Hence should words be etymologically divided as expressing actions and nominal cases. Otherwise how would it be possible to construe a word as a noun or a verb, when one cannot be known from the other on account of external similarity. For example take the words *bhavati*, *ashvas* and *ajâpayah*.

"These are the word, the object and the idea, among which obtains a distinction. Thus:—*Shvetas te prâsâdah* [white thy mansion (is)] means an action (*kriyâ*). *Shvetah prâsadâh* (white mansion) means the (nominative case of a) noun.

"This is a word denoting both a noun and (an affirmation) of action, and also the meaning and the idea thereof. How? By the correlation, 'this is that,' the notion putting on but one appearance—the same as the conventional sign. And the white object is the support for both the word and the idea. It changes its states, but goes neither with the word nor with the idea. Such is a word, and such an idea; none goes together with the other. Another is a word, another its object and another the idea. By performing *samyama* in this way on their mutual distinction, a yogî obtains knowledge of the sounds of all beings."

The questions naturally arise in the study of the science of language, 'What is a word? What is an object which the word denotes? What is the idea of the word or object in the mind? How is it that words have come into existence? How is it that they denote an object?' In a former paper we put the man on the earth for the purpose of studying the genesis of language in a condition when he had just emerged from the animal kingdom. He was then in possession of certain very elementary powers of sensation and thought, but he had no speech, such as he developed later. There can however be no doubt that animals possess certain ideas, and that these ideas find their expression in sound. A dog will bark at a stranger, though he is incapable of saying, 'Get away, you have no business here.'

A horse will neigh when the time for serving his food is passed, though he cannot in words call upon the groom to supply him his food ; other animals also will sound the alarm of coming danger though not in articulate words. There can thus be no doubt that although articulation begins in man only, the other animals also can transfer such thoughts as they may possess through sound. Patanjali says that the Power of Speech has been functioning from eternity with the object of transferring thought through sound from one mind to another. But this question will be better discussed later.

We have now to see how words begin to be coined. Patanjali says that the word, the object and the idea are three distinct things. A word he says is also a mental concept. The sound does not really constitute the real word. For we find that what is ordinarily a word, the external sound, that is to say, is made of distinct literal sounds. Each of these literal sounds, never signifies an object. Thus when we use the word *cow*, it is neither the *c*, nor the *o*, nor yet the *w*, which will signify to us the physical object intended to be understood. Nor all the three letters put together, can be said to signify the object. For as the word is pronounced, the three literal sounds do not co-exist, each passing away before the other appears. Every word as it is pronounced, is at least an articulation of two literal sounds. These literal sounds placed in different orders make all the words of a language. May it therefore be said that the particular order (*Krama*) signifies an object ? Even that would not hold good, because in a word composed of more than two literal sounds, if the uttering of the different literal sounds is not completed up to the very last sound, no impression whatever is conveyed ; whereas if the order of sounds was of any importance in the conveying of the impression of an object, the idea of the object would begin to partially dawn upon the mind as the order began to manifest itself in the uttering of the word. Who could know whether a speaker would stop after he has pronounced *in*, or would go on to add an *s* to this, and whether after the *s*, he would add a *u* and end in pronouncing *insular*, or instead of the *u* add an *i*, and end in pronouncing *inside.* Neither the literal sounds therefore nor the order of their uttering have anything to do with the fact of sound conveying to the mind the idea of an object. A word is quite distinct from an idea. What then is a word? The real word which conveys a meaning is a mental concept, which is brought into manifestation as the sound of the *last* letter in a particular order of literal sounds ceases.

Every literal sound is a distinct vibration of the soniferous ether, the *âkâsha tattva.* This is converted into a similar vibration of the sense of hearing, the *Shrotra indriya* of the Sankhya, which is only the same soniferous ether, performing a different function. This *etheric* vibration, has a *form,* a *flow,* a *colour,* a note and a range *of motion* peculiar to itself according as it is saturated with more or less of the *prithivî,* the *âpas,* the *tejas,* the *âkâśa,* and the *vayu tattvas,* which are always found mixed up with each other. This *form* is transferred to the mind (manas) where it becomes a *percept,* and is really a thought-form in the mind, having its own colour, and flow and note and motion besides the form which is peculiar to it.

When distinct literal sounds are joined in words the same thing happens. Each literal sound modifies the etheric form of the other until the last letter is pronounced, and this gives the full verbal form its prevailing colour and form and flow and note and mode of motion. It is in fact the qualities of the last literal sound which determine the prevailing expression of a word. Even if the same two letters are placed in different orders the output would be different. Thus we learn from the laws of phonetic combination in Sanskrit that if we put two letters *a* and *i* together, first as *a* + *i* and then as *i* + *a,* the *phonetic* result in the former case would be the sound of *a* as in *mate* ; and in the latter case it would be the sound of *y* as say in *yoke.* In the same way the *âkâśic* appearances of a consonant and a vowel put in different orders would be different from each other in the aggregate expression of form, flow, temperature, mode of motion and note (which as the reader will remember are the qualities respectively of the *prithivî, âpas, tejas, vâyu* and *âkâsha tattvas).*

Thus it is clear that the notion of every word in the mind is distinct from every other one and it is a single whole whose parts are not separable from each other. The same is the case with the inarticulate sounds of nature, or purely literal sounds. On the mental plane all are one. Articulation is of use only as a process in the formation of words. It has no place in the expression of meaning.

Before proceeding further to discuss the process of the formation of words it will be useful to state how words begin to be connected with meaning. The objects which produce sounds exist as distinct entities on the objective plane, physical or other. Each of them has first a *form*. When a particular form produces a particular sound, the mind receives a double impression, one of the sound and the other of the form. By the repeated appearance of this double impression the mind comes to connect the particular sound with the particular form. According to the ordinary laws of association the word calls forth the impression of the form and the impression of the form, the word. This is what *Patanjali* calls convention (*saṇketa*). Convention is defined as a manifestation of memory, showing the mutual correlation of word and meaning. It does not mean that any class of men at any time made a *contract* that a particular sound was in future to denote a particular object. Why words derived from a root should denote different objects is due to the process of individualization. This is how sound is connected with form. In the same way is sound always connected with other manifestations of energy in its external objective output, comprehending all the impressions conveyed by the senses of sight, touch, smell, taste and hearing. Sometimes the sensuous impressions become complex, and the laws of agreement difference and residue (*anwaya*, *vyatireka* and *parishesha*) operate to connect sounds with different conditions and circumstances, causes and effects of a phenomenon. Some examples will be of use in explaining the position.

If a hard and comparatively pointed substance is drawn along another (as for example the steel pen along paper), a certain sound is produced whose impression passes into the mind, without the necessity of any literal expression.

It passes into the mind as what may be called a sonorous thought-form. When expression is given to it, it appears in one form as *krish*. How it takes this form is the story of how the *Vâk-indriya* seeks expression through the human or other lower animal constitution. This process we shall examine further on. Here we may take it as an accomplished fact that *krish* is recognized as the sound of something being drawn along something else. With the production of this sound several other facts enter the mind—that there is one who draws, that there is a thing which is drawn, and that there is a thing along which it is drawn. Now we find that Sanskrit grammarians have put down *krish* as a root which signifies primarily *to draw.* Further on we find that the idea of cultivation is attached also to the root, from the fact of the plough being drawn over the earth. The word *krishi* means cultivation. *Krishika* means the cultivator ; it also means the iron tongue of the plough. The word *karshaka* also means a cultivator. Then it also means iron. It also means black, because cultivation largely depends upon the black cloud sending forth showers of rain. Let us take another example. We have a root, *paṭ* to move. This is the sound among other things of rain-drops falling upon hard earth. From this root we find coming into existence many words. The word *paṭṭa* is for example put down as meaning, a silken cloth, a bandage for wounds, a head-dress for kings, a shield, and so forth. Now a little thought makes it clear that the sound *paṭ* is connected with the idea of *covering* the ground which is the natural result of rainfall. It is this idea of *covering* which runs through all the meanings which have been given to words derived from the root. We thus see how sound becomes connected with other mental impressions received through other sources. The mind thus becoming habituated through the operation of natural causes, to the simultaneous manifestation of two notions, one that of a particular sound and the other that of an object connected with the production of the sound in some way or other ; memory serves to recall the impression of the object when the notion of the sound manifests in the mind. This explains the way that sound begins to be connected with meaning.

We have now to see what may be the process of the development of articulate speech, and what may be the difference if any between articulate and inarticulate sounds, so far as the power of sound to convey any meaning to the mind is concerned.

Patanjali holds that *Va'k,* the power of Speech (or as we shall see further on, the goddess of Speech and Learning), functions in the manifestation of literal sounds only. This means that the function of the power of Speech is only the building up of articulate speech. There is no inherent power in the words to mean a certain thing, as already explained. This is a very important power in the universe, as it is due to its functioning that man sings and speaks. We have seen how every atom of matter in the universe has a form, a flow, a temperature, a motion and a note of its own. Every object formed of atoms has all these qualities as well, whether it be a cell of protoplasm or any other more highly developed object, a tree, an animal or a man. We have seen how an increase of these substantial qualities means the development of all forms. We have now to apply these truths to the study of speech.

Every atom then has a *note* of its own. This means that every atom has for one of its constituent elements, what is known as the *âkâśha tattva.* It has also been shown that besides the physical plane there exists in the universe other planes,—the *tânmâtric* in which one manifestation of energy is the *Shabda tânmâtra,* or the subtle soniferous ether; the plane of *Jñânendriyas* in which one manifestation of energy is the *shrotra indriya,* which is again the soniferous ether performing a different function;—and the plane of the *Karmendriyas,* one manifestation of which is the *Vâk,* which is again the same soniferous ether performing the function of imprinting sonorous forms upon the *shabda tânmâtra.*

The reader will also remember the statement of the Sankhya philosophy that in the course of evolution of matter, the *âkâśha tattva,* or the *Shabda tânmâtra* stands at the head of all the *bhûtas.* Out of *âkâśha* comes *vâyu;* out of *vâyu, tejas;* out of *tejas, apas;* and finally out of *âpas* comes *prithivî.* The truth of this genesis of energy can of course be established by reason and observation. Here, however, we shall take the statement without attempting to prove it, as that course will perhaps undesirably divert us from our present line.

The result of this truth is that all the forms of the universe are primarily the outputs of sound, or the *Vâk* of the Hindu philosophy. We can therefore reduce the whole of evolution to terms of this energy; and it should be done in order to get the fullest insight into the working and nature of the power of Speech.

The whole *Mahâbhaûtic* plane of matter—the atom, the sun, the earth, the physical ethers—are, therefore, in the terms of the science of sound, the outputs of this energy. In fact every object must exist as a *note*—a sonorous form that is to say—on the subtile plane of the *tânmâtric* world before it can appear on the physical plane.

Every atom then is *a note* of sound, and every such note tends to rise towards its original in the world of heaven, in fact towards the power known as *Vâk*. This is its inherent *dharma*. For every output of energy in the universe is always found describing a little arc always returning to its own starting-point. The point may briefly be illustrated by the behaviour on the physical plane of the seeds of a tree, shooting forth, growing, and then again becoming seeds. It is in the same way that the energy of *Vâk* puts forth an object, and while living as that object, constantly tends towards its own original form. This tendency shows itself in every object as the power of sending forth the physical sound. In other words this tendency means that every object has in itself the capacity of showing forth the higher form of the same energy which constitutes it. When studying the energy of *Vâk*, we may say that every object has in itself the capacity of sending forth the higher energy of sound. And the showing forth of the higher form of this energy means greater range of vibrations, a higher pitch and intensity, and in fact a different *note*, a higher manifestation, an evolution of life towards the higher planes.

Now this evolution of higher and higher forms we see does not take place in the physical plane, without the help of some higher energy of the same nature entering into the lower forms, and thus drawing out their possibilities. Thus, as we have seen, the solar energy manipulates the mineral world before it becomes possible for the mineral to show itself as vegetable.

In the same way, although all the energies exist in the *Mahâbhautic* world, it is impossible that they should evolve into higher forms of the same energy without the help of the higher outputs of the same. Studying from whatever point of view we may, we are forced to the conclusion that the existence of a higher form of the same energy is the *sine quâ non* of the evolution of the lower form of the same energy.

The Yoga philosophy, in its mighty analysis of the energies of the universe, has provided for the working out of the whole system of the universe by the promulgation of the same general law. The principles of this philosophy while shown to be absolutely necessary for the explanation of the existence and nature of the *Mahâbhautic* plane of our senses, account with equal accuracy for the further evolution of forms. For when they have evolved the *Mahâbhautic* plane, they still go on sending forth their higher energies for the purpose of calling forth the lower energies of this plane into a manifestation of their higher possibilities. It is in fact their very nature that they should do this. They now do the same work which they have been doing in the past. As however the *Mahâbhutas* evolve higher energies, the working of the same power leads them again to a still higher form. Every form then that is evolved out of the *Mahâbhutas* has the energy of sound at its base, and every form sends forth a sound which is peculiar to itself, which in fact is its own note. When we try to call forth the note of any object by the impact of our own energy sent forth through some form of matter, we find as a matter of fact that every object has its own peculiar note.

Like every other energy, *Vâk* also by and by puts forth in the physical encasement a particular organ, for its better and better manifestation, and fashions and moulds it to suit its purpose better and better. It therefore evolves by and by the mouth, the tongue, the vocal chords, and the larynx. The insects hum, the lower animals produce distinct sounds, which have all and each a distinct *note*, limited by the conditions of life at their stage of evolution. In man the development of the physical organ of speech reaches a stage of development when the manifestation of a very large energy of *Vâk* becomes possible.

Man as he comes on this planet has the capacity to express all the notes of the lower kingdoms of nature—the animal, the vegetable and the mineral—because his organism has by long operation of the energy of *Vâk* been developed through all these stages. He can therefore by the power which has already woven itself from the higher planes into this organism in its passage through the lower kingdoms, send forth in the beginning certain inarticulate sounds, such as those of the lower kingdoms. But in order that this power should develop further there should be another pouring in of energy from the higher planes. Or, in the language of Hindu Mythology the goddess Sarasvati or *Vâk* must again pour in a higher form of power into the bodies of men. For the goddess Sarasvati is nothing but the Macrocosmic *Vâk* or power of Speech living in the world of Heaven—the *svarloka* of Patanjali.

RÂMA PRASÂD.

[*To be continued.*]

nature, which acts in an irresistible manner, as sure, as inevitable, as the law of gravitation.

It follows that the differing systems of Ethics are not at all contradictory to the Hindû, and they cannot be in contradiction the one to the other: indeed, in the same way that you cannot bind down to a similar hygiene, the Esquimaux, the African of the Sahara, and a man living in our western cities, because the conditions of existence are different in the different surroundings, and because different laws govern them; in the same way you cannot dream of binding to the same laws of morality, a Chinaman, an individual of our lowest social scale, and a man at the height of our civilization! These three individuals live on a totally different level of the species, and they are governed by different natural laws.

These then are the two principal guides which can help the man to recognise a sense of duty; on the one hand that external authority, held in reverence, and of which one must always sound the depths, and try to understand, in the Sacred Scriptures; on the other hand that expression of the profound laws of nature which is called Ethics.

There are higher authorities still: I shall call the third, "faith" —what the Hindûs call " S'raddha."

P. E. BERNARD.

[*To be concluded.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 364.]

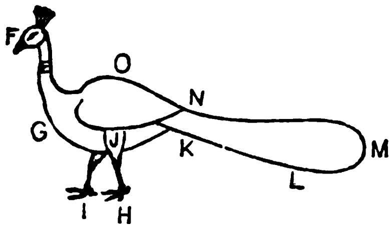
WE have seen that the body of man becomes fitted in the course of ages to give forth higher combinations of sound. The physiological apparatus is more or less complete, and now in order that language should begin to evolve, it is necessary that a higher form of the energy of *Vâk* should pour into the human body. That accordingly begins to pour from the macrocosmic reserve of that energy.

But in order that language should evolve, it is necessary that at this stage another form of energy should also come down into the body of the human animal. This is an extra accession of the power known as *Buddhi-ahankâra* or *Buddhi-manas.* The lower *Manas* has up to this time the power of only furnishing the typical nucleus to the organism—mineral, vegetable, or lower animal—that it inhabits. And as the necessary concomitant of the exercise of this power, we find in it the power of holding together on its own plane the impressions of form, flow, temperature, motion and note.

But up to the animal kingdom this power receives only a low form of development. Animals can connect these impressions to a certain extent, but, cannot very well distinguish and join. The mere power of holding them together is there, but not to such a degree that it may do active work of any magnitude. The higher powers of *anvaya* and *arthavatva* (conjunction and purpose) or *ahankar and buddhi* (individuality and will), must come in to make further evolution possible. It is only after the incarnation of this energy that the formation of language becomes possible. And it is only with the incarnation of this energy that man becomes complete. As yet all the progress has been preparatory.

External sound then, according to Patanjali's dictum, first takes the form of the *S'rotra indriya* (the auditory or soniferous ether) and thence passes into the mental body, as a peculiar notion. Along with this also passes into the mind the notion of form, flow, temperature or mode of motion, which is connected with the production of this sound. Therefore, with the gradual working out of the powers of agreement, difference and residue (or as they are called by Sanskrit Logicians, *anvaya, vyatireka,* and *pariśesha*), the sonorous impression begins to call forth the allied impression. The power of *Vâk* by natural affinity takes in this impression, and tries to throw it out. The *tânmâtric* ethers vibrate; the physical ethers take up the vibration, and the physical organ begins to vibrate.

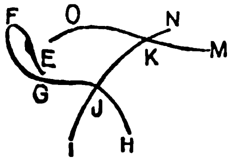
Now every sound in nature has a certain phonetic value. The sound emitted for example by a peacock, among other birds, etc., is represented by the letter *ka* (क) of the Devanagari alphabet. The letter *ka* (क) is given many meanings in the Sanskrit Dictionary and one of them we find is a peacock. The root *ku* is said to signify *sound* generally. The impression carried to the *manas* therefore of the peacock's sound, strengthened by the similar sound of other birds, etc., when taken up by *Vâk* and sent forth, is found to stop in the throat, or to use more exact language, to resolve itself into a guttural sound, and is heard as a distinct letter of the future alphabet *k* (क्). It may be added that the sound of the peacock is called in Sanskrit *kekâ*, and besides *ka* we have other words such as *keki* and *kekika* to denote a peacock. And it may perhaps be permissible to add that the figure of the letter क of the Sanskrit alphabet appears only to be a development from the picture of a peacock. Thus, to draw a rough picture of the bird,—



(*a*)

Now as people can not go on drawing full pictures while writing, we can very well conceive how in the process of writing, this picture should take such forms.

(*b*)

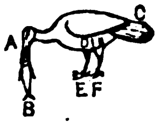


क (*c*)

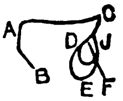
In figure (*a*) the line E F G J H is drawn as E F G J H also in figure (*b*), and the only difference is that, most of the points, curves and bifurcations have disappeared. Similarly the I J K portion of the bird is represented by the line I J K of figure (*b*), and the line O N M of the bird by the line of the same name in figure (*b*). It is not difficult to see how figure (*c*) is the same as figure (*b*) .

The letter ख (*kh*) which is next after क in the Sanskrit alphabet, seems to tell a similar though somewhat different tale. The sound *kha* is produced by a bird digging into the soft earth, say of a sea-shore or a river-bank. In fact if a man would dig with some implement in such a place, the same sound would be produced. We therefore find the sound *kha* associating itself in the human mind with the idea of a *void*, the result of digging. Hence the root खन्, to dig. (The root खन् is in fact a composite word, having two different sounds), and the other meanings of the word *kha* are a cypher, the sky or ether, the sun, as the most prominent object in the sky and so forth. There is no other word similar to the several words which we found in the instance of the letter *k* which would show this. But again if we draw the picture of another bird, called the *kurara* in Sanskrit, and also by the descriptive name of *matsyanâśana,* the destroyer of fish, we shall find that the ख has come into existence naturally from such a picture. The bird is perhaps called in English an osprey or fish-hawk. Thus

(1)



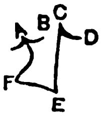
(2)



(3)

ख

The fish A B in figure (1) becomes the curved line A B in figure (2) the line A C in (1) showing the face and back of the bird, become A C in the second figure. The C D E F J of the bird becomes the C D E F J of figure (2); and from this the third figure is an easy outcome. We thus see how the ख *kh* comes into existence. If the fish is placed beneath the talons we shall have an appearance something like the following,—



the A B being the neck, the A F E being the fish, the C E being the legs and C D, the remnant of the tail. This is the Bengali form of the letter *kh* (খ). The sound of the serpent also seems to have provided man with many letters and figures of letters. Thus for example the vowel इ This is nothing more than a serpent coiling in a particular fashion. Or, take again the letter ह. This again is a serpent coiling in another fashion. Look also to the Bengali form ই. That the sound which a serpent makes may be imitated as *hiss* or *hi* or *i* (इ) is plain.

It is thus that Sanskrit has two roots *i* (इ) and *hi* (हि), which mean motion. Another meaning of the word हि is to send, to discharge (as an arrow) and it is easy to see how the sound became connected with various meanings.

These examples are quite enough to establish the principles set forth.

1. That the literal sounds are all represented in nature.

2. That the notion of a literal sound in *manas* is a distinct whole,—a thought-form,—having a form, a flow, a temperature, a mode of motion and a note of its own, with the sonorous quality prevailing.

3. That with every such notion is produced always the notion of the various objects, their conditions, causes, and effects ; in fact of all the circumstances under which the sound is produced.

4. That memory recalls the one when the other comes into consciousness.

5. That the power of *Vâk* takes up the sonorous impression and throws it out.

6. That the physical sound appears as various letters—gutturals, labials, dentals, cerebrals, &c., because the effort in these different cases stops at these various parts of the mouth, on account of the differing lengths of wave, and also on account of differences of power and development in the organs of speech. Indeed it is on account of this latter cause that the same sound is imitated differently by different men and different tribes. This also is the cause, to a large extent, of the appearance of different sounds in the same word in different languages. Man thus comes to possess the various letters of his language. But the sounds of nature are not always so simple as to be capable of being resolved into single letters. Most sounds are of a composite nature, which though existing in nature and perceived by man as a single whole, always resolve themselves when pronounced, into distinct letters uttered in a distinct order and only calling forth the impression when the last sound has been uttered. The sounds of animals almost always resolve themselves into a consonantal and a vowel sound, though sometimes they are mere vowels. The sounds of the mineral kingdom are always consonants, but man must add vowels when pronouncing. There are some languages which cannot begin a word with a conjunct consonant, such as Arabic. But even in those languages which can so begin a word, a vowel must appear at the end. It is these sounds which in the vast majority of cases supply us with roots. Thus *su*, *hu*, *bhu*, *as*, are all sounds of the breath of animals

under different conditions. They are all single expressions of sound, but when uttered by *Vâk,* they appear as compositions of distinct literal sounds. The meanings again which all these roots convey are concomitants of the act of breathing. Thus the roots *bhû* (be) and *as* (is) mean, to exist, inasmuch as when animals die, breath goes away. The root *su* means, to create, to express the juice, which both convey the idea of bringing into existence. The root *hu* means to eat, to take, to sacrifice, because eating is the means of existing, sacrificing is the giving to others to eat, out of one's own substance, and taking means making one's own, primarily food and then any thing else. The root *hins* हिंस again is evidently the sound emitted by an angry serpent. It is evidently the same as the English *hiss,* with the *i* nasalized on account of intensity of anger. It means to kill, to injure; and the reason is obvious.

After this it appears that the direct connection with nature ceases; the sounds then are known as expressing certain general meanings, irrespective of the objects of the lower world which originally produced them. The power of mental *sankalpa* strengthened as we have seen by the fresh accession of the power of *anwaya* (conjunction) from the plane of *buddhi ahankâra,* then *composes* these roots into new words, and these words are transmitted by the *Vâk* to the physical apparatus, and there brought forth in the shape of articulate speech. As the different conditions, circumstances and relations of the external world are coming within the purview of the mind, new thoughts are made, and they necessitate new words. These are *formed* by the addition of new roots to the words already framed. The formation of words by this process is only a process of composition, which again at a later stage, appears in the composition of entire words to a very remarkable extent in Sanskrit, and more or less in other languages. But the important fact here is that the thought comes first, the necessity for its expression arises afterwards, and it is when the necessity of communication arises that the mind searches for its soniferous materials, and composes them into new words. The notion of an object first comes into the mind without the intervention of a word; the different conditions of an object, the causes and effects of a phenomenon all come into the mind in the beginning without the intervention of a word; and, therefore thought without language, is not only possible, but is absolutely necessary in order that language should come into existence. The reader may at this point be perhaps usefully reminded of Patanjali's aphorism :

" The word, the object, and the idea appear as one, because each coincides with the other."

It may also be mentioned that the word in the original, which I have translated as " *appear as one*," is *sankara* ; and the original word for the translation "*coincides with*," is *adhyâsa* ; *adhyâsa* really means *superimposition*, and *sankara* means bringing or coming together.

We have to see how by a study of the distinction obtaining between sound, object and idea, and of the nature of *adhyâsa* and *sankara* (which processes have brought language to its present stage), we may arrive at Patanjali's conclusion that the future man will understand the sounds of all living creatures, and that a Yogî may do so even now by extraordinary effort.

But as soon as we enter upon this study we are face to face with the origin of language; and our conclusion in fact, as will be seen, depends upon our true comprehension of the origin of language. Patanjali's view of the origin of language has been briefly explained. But in order to understand his position fully it appears to be necessary to go a little more deeply into the modern theories of the origin of language. It appears to me to be plain that the Sankhya theory of the origin of language as set forth by Patanjali in his aphorism above cited, brings all the opposing theories into line, as it recognises the partial truths of each, and explains the difference. The reader will see in this another illustration of the general statement made at the beginning of this series, that the Sankhya Yoga philosophy brings all the opposing theories ever put forward, in any branch of human study, into line ; and synthesizes them all.

There are at present three theories of the origin of language in the field.

1. The Onomatopoetic Theory. According to this the words of a language are imitations of the sounds of nature.

2. The Interjectional Theory. According to this roots are involuntary interjections.

These two theories have been called by Professor Max Müller the *Bow-wow* and the *Pooh-pooh* theories respectively.

3. The third theory or hypothesis is suggested by Professor

Max Müller himself, and has been called the *Ding-dong* theory. Roots are *phonetic types* and embodiments of general ideas.

" There is a law it has been said, which runs through nearly the whole of nature, that every thing which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibrations, by the answer which they give. Gold rings differently from tin, wood rings differently from stone, and different sounds are produced according to the nature of each percussion. It is the same we are told, with man, the most highly organised of natures' works. Man responds. Man rings. Man in his primitive and perfect state, was not *only* endowed, like the brute, with the power of expressing his sensations by interjections and his perceptions by onomatopoeia. He possessed likewise the faculty of giving more articulate expression to the general conceptions of his mind. The faculty was not of his own making. It was an instinct of the mind, as irresistible as any other instinct. Man loses his instincts as he ceases to want them. His senses become fainter, when as in the case of scent they become useless. Thus the creative faculty which gave to each general conception, as it thrilled for the first time through the brains, a phonetic expression, became extinct when its object was fulfilled."

In a note we further find, " The fact that wood, metals, cords, &c., if struck, vibrate and ring, can of course be used as an illustration only, and not as an explanation. The faculty peculiar to man, in his primitive state, by which every *expression from without,* finds its vocal *expression from* within, must be accepted as an ultimate fact, while the formation of roots as the exponents of general conceptions, will always be viewed differently by different schools of philosophy. When an agreement shall have been effected between Plato and Aristotle, between Kant and Hume on the origin of general conceptions, we may hope for a similar result with regard to the origin of roots, the *first embodiments of general ideas.*"

The reader will see that the question of the origin of language is a question of the origin of roots only. Given the roots, all other words can be traced back to them, or from them, according to laws long laid down for Sanskrit and Prakrit, and by comparative philologists for all the languages of the world. These facts can not be denied. The Indian philosophers never trouble themselves to explain the names of objects found in the language in any other way, but by deriving them from roots. To say that all *names* must have been derived from an imitation of the sounds of nature cannot certainly be true. Nor can the theory that all names—entire words—as we find them—have an interjectional origin.

There is no doubt whatever that roots as they are given to us now, are expressions of general ideas, and not the expressions of any particular sounds of nature. Those philosophers therefore who have explained the imitation theory to mean that all names are specific imitations of the sounds of birds and beasts, &c., have done so simply because they were not conversant with the science of language as it has been studied in Europe since Sanskrit became known to the West. Had they known Sanskrit, there can hardly be any doubt that they would have explained the origin of the *roots* on the theory of imitation.

Considered in this light, it appears to me that there is a good deal of truth in the onomatopoetic and interjectional theories. And the same may be said of the ding-dong theory, so far as the actual expression of the inarticulate sounds of nature as articulate vocal expressions is concerned.

Thus we find the commentator of Patanjali telling us :

" Now the power of speech (*Vâk*) functions in the manifestation of literal sounds only."

"The auditory power (*śrotra*) is the substratum for the changes of *sounds only*."

Now the sounds which produce vibrations in the *śrotra indriya* are two-fold :

1. The sounds uttered by men. These are articulate sounds, which are letters, or are made up of several letters placed together.

2. The other sounds of nature : the sounds of birds, and beasts, the sounds of winds and thunders, metals and rivers—in fact, all the sounds of the mineral, vegetable and animal worlds.

The question how man came to utter articulate sounds is of a different nature. Here we have simply to understand the double nature of the sounds of the external world. Because it is this double nature of the sounds which will enable us in our future study to see the elements of truth that exist in the onomatopoetic and interjectional theories. Interjections are literal sounds—

expressions of articulate speech, which express certain emotions of the utterer.

Some of these exclamations we find expressing different emotions; there are others which express the same emotion always. Some of these latter, are common to some of the brutes also.

The interjectional stage of the outward oral expression of the inner man is in fact the one which is common to man and animal. It is the expression of a very low degree of thought power; which low degree of thought power is the ultimate acquisition of the animal kingdom, but is the beginning of, and is comprehended by, the higher thought power of man. We shall have occasion to discuss these problems presently. The interjectional sounds of animals may therefore be classed from one point of view with the similar sounds of men. The evident possibility of those sounds being classified under one head, shows that man, so far as these sounds are concerned, is on a level with the brute creation; and the well-known fact that these sounds do not enable the beast to form a language such as that of man, equally goes to show that in man there is a higher power which does not exist in brutes. That higher power will have to be presently discussed.

But at present we have to see that the vast majority of sounds which man hears comes from the external world; and these sounds are heard equally by animals with men. These sounds in themselves express no meaning. They simply produce certain vibrations in the soniferous ether (the *śabda tanmâtra*) and the sense of hearing, which as we have seen is only a functional output of the same subtile matter. "Sound produces," says Patanjali, "certain changes in the substratum of the auditory power only." On its own plane, in itself independent of anything else, it has no *meaning*.

One important point with regard to the nature of animal sounds may be considered here. All sounds besides possessing peculiar forms, flows, temperatures, modes of motion, and notes, also possess at the same time different tones. It is these tones that express different emotions. Take for example the interjectional sound *á* (आ) in Sanskrit.

Now we find it mentioned in Sanskrit dictionaries, that, the indeclinable आ (*á*) expresses pity, sympathy, memory, anger.

It also signifies limitation, *all round*, &c. This word is the same as the English interjection *Ah!* Every reader will see easily that these different meanings are always connected with different tones, although the sound is the same.

Under different conditions, the sounds of animals differ in form, flow, temperature, mode of motion and note. The reader knows of course that anger means a peculiar rise of the *agni tattva,* as this *tattva* also possesses the qualities of form, flow, mode of motion, and note, besides the prevailing quality of temperature, every output of anger, must possess a peculiar colour, and so on. Similarly fear means an increase of the *âkaśa tattva,* and this too like anger gives a peculiar form, &c., to the sound. All the needs of the animal life,—hunger, thirst and other appetites of the body, and all the passions,—anger, love, jealousy, have their *tattvic* values. Sound represents all those appetites and passions faithfully, and it only requires a cultivated ear, to carry the *full* impression of a sound to the human mind.

To one who cultivates his sense of clear hearing (clairaudience), this sort of sonorous perception becomes clearer and clearer every day. When the mind begins to distinguish (*pravibhâga*) between the finer shades of form, temperature, flow, mode of motion and note of the sounds of animals, then will sound begin to connect itself with the ideas of hunger, thirst, anger, love, in fact all the passions and appetites of the birds and beasts and of the human animal. The cries of animals will then begin to convey, and will end in conveying to the human mind the impressions of the needs of the lower animals. As every metal has its own peculiar *ring,* so has every passion and every appetite. Even now men can distinguish cries of pain, terror, anger, hunger, &c., in a general way. When the sense of hearing becomes more powerful and clear, their finer shades will begin to be sensed, and by the operation of the inductive canons of agreement, (*anwaya)* difference (*vyatireka*) and residue, (*pariśesha*) man will come to possess a *language* for describing and interpreting the cries of animals. This is the natural development of the interjectional portion of the human speech.

" It cannot be denied," says Professor Max Müller in his lectures on the Science of Language, " that with interjections, too, some kind of language might have been formed; but not a language like that which we find in numerous varieties among all races of men. One short interjection may be more powerful, more to the point, more eloquent than a long speech. In fact interjections together with gestures, the movements of the muscles of the mouth, and the eye, would be quite sufficient for all purposes which language answers with the majority of mankind."

The language which we now speak is the result of the sonorous vibrations which our ears can catch at present. When we can catch the finer notes of sound, which are replete with the nature of the appetites and passions, accompanying their production and shaping, then we shall have a language which will express very much finer shades of meaning.

Thus by separating the three elements of language, sound, object and idea, we come to learn that the future of man as foreshadowed by his past, must unfold the power of hearing and understanding the differences of the finest shades of sound, as determined by the passions and appetites of men and animals.

It might be useful at the close of this chapter, to remind the reader of a portion of Patanjali's aphorisms quoted above :

तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम्.

" By *samyama* on the distinction (obtaining among) them comes a knowledge of the sounds of living creatures."

RÂMA PRASÂD.

[*To be continued.*]

gradual withdrawal of the Spirit and of the centre of conscious life fromt he body, from the mind, from the *ahankâra*, and so on; whereas in the other case Spirituality is the development of the *Shakṭis* and the training of the body and mind so as to be available always for the Kosmic will.

P. T. SRINIVAS IYENGAR.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 456.]

IN the last chapter we considered only one subdivision of the sound branch of the human speech—the true nature of the sounds of the external world as transmitted to the mind through the operation of the sense of hearing; and we learnt what a wealth of development lay in store for us along the line of the study of the interjectional portion of human speech. This is wherein truth is shown by the Sankhya yoga philosophy to be hidden in the interjectional theory of the origin of language.

Professor Max Müller quotes Horne Tooke as saying, "The dominion of speech is erected upon the downfall of interjections. Without the artful contrivances of language, mankind would have had nothing but interjections with which to communicate, orally, any of their feelings. The neighing of a horse, the lowing of a cow, the barking of a dog, the purring of a cat, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sounds, have almost as good a title to be called parts of speech as interjections have. Voluntary interjections are only employed where the suddenness and vehemence of some affection or passion returns men to their natural state, and makes them for a moment to forget the use of speech; or when from some circumstance the shortness of time will not "permit them to exercise it." Now what is this erection of the dominion of speech upon the downfall of interjections?

"We sneeze, and cough, and laugh, and scream," says Professor Max Müller, "in the same manner, as animals; but if Epicurus tells us that we speak in the same manner as dogs bark, moved by nature, our own experience will tell us that this is not the case."

"There is as much difference between a real word, such as 'to laugh,' and the interjection, ha, ha, ! between 'I suffer,' and Oh! as there is between the involuntary act and noise of sneezing, and the words 'to sneeze.'"

Now there are two *roots* in the Sanskrit language, घग्घ (*ghaggha*) and *Kakkha* (कक्ख), which are both put down as meaning 'to laugh.' It is not difficult for the most ordinary man to see that both these *roots* are mere cries and interjections. And the root हस (*hasa*) itself which also means 'to laugh,' is nothing but the involuntary sound of the English ha, ha! The last ha of this interjection is changed in Sanskrit into *sa*, because the Sanskrit word *hasa* is not pronounced with a hiatus between the syllables, and it would be difficult to pronounce ha, ha, rapidly without a hiatus. All these roots have the capacity of forming any number of words, with the addition of any number of terminations, in the same way as they are added to other roots. That all these roots now convey the general idea of laughing, and not the peculiar rings of laughing, which they originally must have denoted, goes only to show that they too have been subjected like every other root, *to a process of generalization,* such as we may have occasion to illustrate in the future.

And what is the English word *laugh*, itself? In its Anglo-Saxon form it is *hlihan;* German, *lachen*; D., *lachen.* In modern English the guttural has become a labial.

In Sanskrit we find on a comparison of roots that sometimes the sound of an *r* is added to a root without changing the meaning. Thus we have *bhaṇ* and *bhraṇ,* to speak, to send forth sound, *kand, krand,* to call; and it is also well known that *r* and *l* are interchangeable. Therefore we can very well conceive that there originally existed a root in the form of *khrakkha* ख्रक्ख or *ghraggha* घ्रग्घ, as what we may call the amorphous (if such a word be permissible) घग्घ or खक्ख. Let us now take this root ह्लग्घ or ह्लग्घ and see how it would appear in the Western languages. Webster's Dictionary gives us the following under the word 'LAUGH':—"O. E. lighe, lihe; H. S. hleahhan hlihhan; O. Sax., hlahan; Gothic, hlahyan; O. H. Ger., hlahhan labhan, lachên; N. H. Ger., lachen; Dutch, lagchen; Icel., Hlaa: Dan., lee; Sw., lee."

We find that in A. S. and O. Sax., both the *gh's* of घ्लग्घ (*ghlaggh*) become h's. In O. E. in both the forms given, the initial *h* is dropped, as it is also dropped in Danish and Swedish. In Icelandic the aspirate becomes another guttural, as we may also notice in Persian *ast* and *hast*, both meaning 'is.' The final *gh* is retained in one form, while in the other it becomes simply *h*.

In O. H. Ger. we find the word appearing in three forms—*hlahhan, lahhan, lachen.* The initial *h* is retained in the oldest form, but is dropped in the later ones, while in the last it becomes *k* or *ch*, another guttural. The English word laugh may thus he traced through O. English to Saxon in this way ; *hlahan, hlihhan, hleahhan, lihe, lighe,* laugh.

It is not difficult to see how the Sanskrit root घृग्घ appears through all these forms. In Latin also the घ (gh) is changed to *h*, and from a form *hlah* we have the word *hilaritus*, English, *hilarity*.

As to the addition of an *r* or *l* to the root *ghaggh* it may be pointed out that the English word *break* has been traced to the Sanskrit root *bhaṇj*, with the addition of an *r* after bh, thus making it *bhranj* (see Morris's Accidence). Thus we find that the English word *laugh* itself has been made out of the imitation of an interjectional sound of man which expresses a particular form of merriment. There is no doubt a good deal of difference between the word *laugh* and the interjection *ha, ha* ! but the difference can be defined in this way, that while the interjection is still preserved as such, as expressive of merriment, it has also become a root, and has given a start to many a word in different languages. There can be no doubt whatever, thus, that interjectional sounds have supplied at least some roots to language. There is every capacity in these "involuntary convulsions with oral sound," to form roots, just as much as there is in every other natural sound. Only in order to become a root of articulate speech it must pass through the human mind to the workshop of *Vâk,* to be thence transmitted to the outside world in the shape of an articulate sound. It can hardly be said to be true that language begins where interjections end. Interjections have a very bright future before them. In the past they supplied man with certain roots only, because man was as yet incapable of understanding the full import of an involuntary sound, whether coming from man or the brute world ; and further, it is a very much more difficult task to generalize and give the meanings of passions and appetites to interjectional sounds, than the task of connecting the external circumstances of an object with the sound it emits. When the power of hearing becomes more powerful and nice, and when the powers of analysis and synthesis become so well-developed that men may begin to see a law in emotions, then the use of interjections will become fully intelligible to man, and the sounds of birds, &c., will begin to become intelligible. Meanwhile man is learning and developing the powers of *analysis* and *synthesis;* the majority of mankind being still at a very low level.

So much for the inarticulate sounds of nature. I shall now briefly consider the operation of *Vâk* in the producing of our articulate sounds. The reader will readily see that the production of distinct literal sounds is due to the universal process of evolution, which is going on in every department of life. " I am one, let me be many," is the law of evolution as laid down by Hindu seers. " Evolution proceeds from the one to the many," as has also been recognized by modern science. The Sankhya philosophy is the grandest exposition of the working of this law, throughout the Universe, in the branch not only of physics, but of metaphysics too. The same law works consistently in the mineral, vegetable and animal kingdoms, as also in the physical, moral, mental and spiritual kingdoms. The working of this law in the kingdom of speech is consistent with the whole scheme of the Universe. Indefinite sound appears as distinct sounds. These are further individualized as letters. Then these letters are joined together in various forms, which are again further and more highly developed individuals of the sound-energy possessing distinct forms, flows, temperatures, modes of motion and notes. Up to the animal kingdom we find that the output of this energy is simply sufficient to give such individualization to indefinite sound, as is found in the interjectional sounds of animals.

In the human animal the same energy expresses itself so far as to render the definite individualization of letters possible. So far individualization was effected by *breaking up* the indefinite into definite sounds. When that had been done, then the individualized literal sounds began to be *joined together,* but with the same object in view, throughout, that is to say, the manifestation of higher and higher individualized forms. This might be said to be a change of method, and this was rendered possible in man by what in modern Theosophy has been called the incarnation of the *Manasaputra*; but which I have called the accession of the higher energy of *Buddhi-ahankara*, at a time when lower evolution had come up to a pitch which made this incarnation necessary and possible.

The reader may perhaps be usefully reminded here of the law of *prakrityâpûra* mentioned in a previous paper. The word means the filling up of the *prakritis*. The *prakritis* are the creative powers of the Sankhya philosophies, or what may perhaps be more fitly described in modern idiom as the life-energies of the universe. When the separating process of the evolution (*pariṇâma*) is complete by the working of these very energies, they begin to put together the individualized atoms in order to express higher individual forms. Now this passing of life into higher forms only becomes possible when the lower forms have developed the capacity of being joined so as to express the higher forms. This capacity is developed by the gradual building up of the higher energies absorbed from the higher planes one after the other. When the capacity is developed up to a certain desired point, the higher energy makes a permanent home in the type, and thus a change of species takes place therein (जात्यन्तर परिणामः प्रकृत्यापूरात्). Applying this law to the evolution of speech, we find that the energy of *Vâk* works in obedience to the same general law. This energy exists of course everywhere—in the mineral and vegetable kingdoms, as well as in the animal. In the former two the power of thought is not strong enough to cause the manifestation of sound from within. In animals the principle of *Manas* is more active and therefore we find the *Vâk* manifesting itself from within. But in animals this energy stops at a certain point. The comparatively indefinite sounds which the mineral and vegetable kingdoms can send forth, begin to be crystallized into definite individual sounds.

It is only in man that it becomes possible to join these individual definite outputs of indefinite sounds, into higher individual sound forms. Up to a certain point in his evolution man is only an animal, because he cannot think out new sound forms by joining together the elementary sounds in his possession, or, in other words, he cannot abstract the elements (or qualities) of the older individual forms to weave them into higher ones. This power is supplied by the energy of the *manasaputra;* and he now begins to abstract and weave, whereas formerly he used only to weave indefinitely more or less. There is thus an evident difference between the power of *sankalpa*, and that of *sankalpa* strengthened by *anwaya.*

It is by the exercise of the power of higher thought that the manipulation of *Vâk,* as also the improvement of the *shrotra,* the sense of hearing, becomes possible.

Now this sound which manifests as speech has, like all other sound, the capacity of expressing different forms, flows, temperatures, modes of motion, and notes. The passions and emotions of man can and do weave themselves into sounds, just as much as they weave themselves into the sounds of birds and beasts.

It is this fact which renders possible the existence of vocal music. Mankind generally are very little conversant with high-class music. There are but few people who can sing well or sing at all. In India, music, from being a subject of study for Vedic students, has now become the profession of low-class and immoral men and women, because it is easier to excite low passions than to educate high-class ones.

But we have now to understand how the development of speech is very much easier than the development of music. Just as in the case of interjectional sounds, so in the case of higher music, we should be able to perceive and sense the passional and emotional colours, rings, forms, &c., of every individual sound, before we could join these into new forms or symphonies as they are called. Man cannot now generally perceive these, although at a future stage of evolution every son of man must come to possess that capacity. Music is a powerful instrument, which may be employed in cultivating this power. But it is a dangerous instrument too, especially in the hands of unprincipled men. Musical sound when it comes into contact with the subtle bodies of men and women, can excite the *tattvas* which are already there, very much more than it can call out those that are not already there. For example, the more powerful the music and the more forceful the devotion which is put into any note, the more uncontrollable may be the passion of lust which it may excite in a man or woman on that low level. Even as high-class religious teachings, are always brought, by lowly developed souls, down to their own low level, and made the instruments of infamy, even as the highest philosophical teaching of the unity of all *Jîvas* is interpreted by low-class people to mean the best sanction for immorality, even so is high-class music prostituted by undeveloped man to his own base purposes. And the reason is plain. The higher energy of thought, as of sound, is too much for those who are still lingering on a lower plane of morality. It is for this reason that while on its own plane the *Sâmaveda* is the most powerful—so much so that S'rî Krishna says : " Of the Vedas I am the Sâma Veda—its sound becomes impure (as Manu says), when coming into contact with the majority of mankind. Before any *siddhis* are acquired, we should make ourselves perfect masters of the *yamas* (restraints) and *niyamas* (observances) of Patanjali ; that is to say, we must make the highest good of every living creature the guiding star and ruling principle of our lives. That however by the bye. It is plain that vocal music is a high-class development of the same power which is responsible for the creation of words. The difference is this : The sounds which go to constitute a word—literal sounds—do not convey to the human ear and therefore to the human mind, the full impression which they are capable of carrying. The ordinary mind is not capable of putting out the full force of a word. Nor is the ordinary mind capable of comprehending its full force. But there are men and women comparatively more highly developed than the majority of mankind, who can make the most ordinary words the vechicles of the noblest emotions. Every word which they utter is a dancing fairy, who goes forth to weave her energy into the lives of their hearers.

The thoughtful reader will find no difficulty in comprehending that the future development of human beings lies in that direction ; and also that when the utterance and comprehension of words becomes so perfect as to carry the full impression of all the emotions and appetites, which is always ensouled in a word, the sounds of animals will become to man an open book.

At present language is required by the majority of mankind for very ordinary purposes, which are suited only to the present stage of development. It was therefore necessary, from the nature of things and the necessities of evolution, that language should take the line of development which it has taken. That is to say, words should be coined only to denote the ordinary objects of human knowledge. We therefore find that the sounds of nature have as yet been only utilized partially in the formation of language. It is necessary that we should learn to join the simplest elements of sounds for the purpose of denoting the causes and effects and circumstances and conditions which make the production of these sounds possible, before we can make our words denote higher things.

Patanjali says in his aphorisms that sound is connected to meaning by the working of the power of memory, and this must be limited to the percepts of the sound of objects, as connected with their form, flow, temperature, mode of motion and note.

We have thus arrived at the following conclusions : The sense of hearing and the power of speech have as yet large possibilities of development before them. The power of *Vâk* has as yet manifested itself only in the capacity of expressing articulate sounds, and joining them into words and sentences.

The articulate sounds are the results of the general law of evolution. 'I am one, let me be many.' So are also words and sentences.

This same power when sufficiently strong, will enable man to see that the elements of sound are capable of being further woven into higher forms of the same energy.

That this recognition will lead in time to the further development of the power of speech and the sense of hearing.

That thereby sound will convey to the human mind the full idea of all the passions and appetites of the lower animals ; and that every word will become the living image of thought and emotion in a very much more real and full sense than it is at present.

That this high possibility of language will only be developed when, by studying the past ways of language, a very high form of the energy of conjunction manifests itself in the human mind.

We thus see that the chief element which lies at the root of language is the *sankara* (coming together) of the notions of the sound and the object. We also see that the notion, the sound and the object are three different things, existing independently of each other, although the one is brought into consciousness by the appearance of the other therein. Sound reminds of the word, the object and the idea. The words remind of the sound, the object and the idea. The idea calls into consciousness both the modifications of sound and the object.

The first beginning of language is in the fact of sound becoming associated in the human mind with the forms, flows, temperatures, modes of motion and notes of external objects, and their mutual relations in time and space, or in other words their causes and effects, circumstances and conditions. It is in this fact that lies the truth of both the interjectional and the onomatopoetic theories. The sound received through the ear is really the same which is emitted through the mouth by the power of thought, both the organs being fitted so as to answer each other's purposes. In this sense therefore it might be said that man rings, and sends forth the sounds as he receives them. Herein may be detected the truth which lies in the *ding-dong* theory.

As is always the case, man having become enamoured of his attainment in the fashioning of his present language, has lost sight of the future possibilities of progress. By separating the three elements of language, and studying each independently of the others, together with the process of *adhyasa* (superimpostion) and the fact of *sankara* (coming together), he can see his way to further progress along the same lines, and can expedite the processes of nature by taking a conscious and intelligent part in the work of evolution. The study of language along these lines is thus one of the highest practices of Patanjali's Yoga.

Many connected problems present themselves for consideration in studying the origin of language. We have seen that the *roots* came into existence by man trying to express the sounds he hears. These sounds having became individualized at his stage of evolution, the phenomenon reduces itself to the articulation through man, of inarticulate sounds. But then the question arises, 'How is it that roots as they are at present given to us in the Sanskrit, all express *general ideas* instead of being only specific names of all the objects, with reference to the sounds they emit?'

RÂMA PRASÂD.

[*To be continued.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 517.]

THE question, How do *roots* come to express general ideas, instead of being specific names of all the objects with reference to the sounds they emit ? can be easily solved if we examine it in the light of the Sankhya-Yoga theory of evolution, or, what to my mind is the same in principle, the theory, propounded by Modern Theosophy. This is, that every individual and concrete state of existence is an output of the general and abstract, and tends always to rise to that state, and does always so rise. It can not do otherwise. The same idea is sometimes expressed by saying that the effect always tends towards its cause. The individual tends towards the species, the species towards the genus, and so on, higher and higher. Evolution proceeds from the one to the many, and the many are always tending to the one. This truth is rendered quite lucid by explaining the manifested Universe, as a *whole* in which several planes exist—the tattvas as they are called—each being related to the other by a well-established sequence ; and further postulating that the individual of the lower planes in the scale has always latent in himself the powers of the higher, which must show themselves in the individual, under the influence of the Macrocosmic planes. If we examine the opposite theories of different philosophers with reference to the relation between the concrete and the abstract, the specific and the general, in the light of this theory, all of them seem to take their natural places in this grand conception of life. Everywhere in the universe the abstract is appearing as the concrete, and the concrete again as the abstract ; or in other words the general puts itself forth as the particular, and the particular expands to the general ; or, in other words yet, the one becomes the many, and the many always tend to become the one.

For, let us see, what is the greenness of green things ? Why does any thing appear as green ? Because the green thing reflects only a certain class of vibrations of ether, which creates that particular impression upon the mind. Greenness is therefore only a particular mode of motion of ether, having besides the particular motion, a form, a flow, a temperature and a note, of its own. The same may of course be said of redness, blackness, whiteness and so forth.

Different things show different colours, because ether vibrating in a certain way is present in those things, and the result of that particular output of the etheric power is, that different vibrations are set in Macrocosmic ether, from those objects as centres. The same is the case with forms, flows, temperatures and notes. Really therefore all the abstract qualities of physical objects are all *bodies* made of the matter of the higher plane of physical ether, which inhabits the lower.

As, however, the etheric body appears in the physical body as having different qualities, so also does the *tânmatrika* body appear as having different qualities in the etheric body, and in the same way the *manasic* and other *tattvas*.

The abstract is really the type of the concrete existing in the higher plane. The *idea* or *mânasic murtî* of every object is the ultimate type of the lower quaternary. This type again is the generic representative of every specific (individual or particular) form on the physical plane and, comparatively, the one source of the many.

This is true of every abstract idea on every plane—courage, wisdom, benevolence, passion, emotion,—all the abstract ideas of the world in fact, that are found manifesting in the world's individual form, are *tattvic mûrtis* of the *mânasic* plane originally. It is from the materials of the lower types as they manifest in the lower planes, that newer and higher types are formed, and these again manifest in the lower kingdoms. Thus evolution proceeds, giving birth constantly to higher species. And the *ideas* of these species go on developing the powers of showing forth innumerable individuals of the species. From each individual manifestation of this *ideal* group soul, is again abstracted the idea of an individual—a higher idea of the principle of individuality, which shows the group souls of the lower kingdom tending towards a higher individualized appearance. It is at this stage that we come in contact with the rays of *buddhi-ahankâra* which hold in them all the powers separately manifesting in the lower worlds. Thus the philosophy of the planes of the universe, explains beautifully the idea of the one becoming many, and the many again becoming one. And yet it is the same one idea running all through the process, the process of making higher and higher individuals on every plane of the universe.

The process of articulating indefinite sound, and the joining of these articulate sounds into words, and of the words into sentences, is nothing else but the process of this evolution in the branch of sound, and this is done by the mind, as in every other case.

It is in accordance with the same law that the general ideas of *meaning* become associated with specific sounds. In the first place the same kinds of sounds are found emitting from different objects. Hence the idea of sound is abstracted from its specific manifestations. The sounds *ku*, *ki*, *ka*, &c., are found proceeding from many animals and hence it is naturally seen that these roots signify really the genus sound, and not the individual sound of a particular bird or species. At this stage the idea of sound only is called into the mind by hearing the sound of the word *ku* and not of any individual bird as sending forth that sound The word is then applied to the note of a bird, because it is *a* sound, and not because the particular bird emits *the* sound.

Sanskrit Etymologists have laid down a general rule that every root carries with it the idea of motion (गत्यर्थाः सर्वधातवः). This is evidently from the fact that all sounds are on the physical plane connected with some sort or other of motion. There can be no sound without motion. So far as our roots are concerned, the sound gives the root, and the motion the meaning.

The root *sṛip* means to creep, because it is the sound emitted by creeping serpents on grassy or mossy land; the sound *paṭ* means to cover, because the fall of rain on hard earth, while it produces that sound, also results in water moving over the surface of the earth and covering it. The root *Chi* means to collect, because the greatest effect of this sound is produced upon the mind, when certain birds collect together and fight and play with each other, emitting the sound all the while, and also because if one single bird at any time begins to emit that sound, its mates are seen collecting round it. Take again several allied roots :—*Do (*दो) to cut; दा (dâ, da) to cut, to give, दा य् (dây) to give, दम् (dam) to tame, to quiet to tranquilize, दय् (*day*) to give, *dal* (दल्) to cut, to divide, to display, to wither; दश (das′) to bite, to shine; दस् to throw, to plunder, to see, to bite; दृ (*drî′*) to tear, to fear; *dr* (दृ) to kill.

Now *drî dâ, do* are sounds produced by tearing a thing to pieces. Tear a piece of paper, a piece of cloth, a branch from a tree, and you will find that you can imitate the sound produced as *drî* or *da* or *dâ* or *dal* (because *drî* and *dal* are the same), and so while this sound is produced, the result of the concomitant motion is division into more than one. Hence the meaning of these sounds is given as *cutting* and *dividing*.

Now let us examine the other meanings given to some of these roots. The root *dâ*, with *dây* and *day* (दय्), means *to give*. Giving means dividing between two or more, cutting something from what is your own, and making it over to another. The root *dal* (दल्) besides meaning cutting and dividing, also means withering, because, say, the limb of a tree when divided from the trunk withers. It also means to display, because many things, say flowers, are constantly taken off the trees for the purpose of showing and displaying.

Now take the root दशॄ (daś) to bite. This root is composed of two sounds द् (da) or द् (dâ) to cut and शॄ (S′ṛî) to injure, to wound, because the latter is one of the sounds emitted by one who has received an injury. It therefore signifies the cut and the injury, or to inflict an injury by cutting, hence biting. This root also means to shine, and it is plain why. If you bite a man you expose more shining flesh. Hence the root means to shine—a necessary consequence of biting. Take again the root दस्. It is the same as daś (दशॄ), as S′ṛî (शॄ) also the same as सॄ (S′ṛî) to injure. Now this root also is given the meaning of *biting*. But it also means to plunder, to throw, to see. Now plundering means the inflicting of injury, by tearing off any property from the proprietor. Hence the idea of plundering attached to the sound. This also leads naturally to the sense of throwing, from the fact of robbers while depriving their victims of their effects, at the same time also throw them away to their comrades to take care of, or run away with. It also means to see, because the plunderer takes always good care to see where their victims may have concealed their things. Take again the root, *dam* (दम्). Now this root also is a composite of two other roots द (*da*) or म् (cut) and मी (*mî*) to die. The original idea is killing by inflicting injury. Thence comes the idea of stopping motion by injury, and hence the ideas of tranquilizing, quieting, and punishing.

All the known roots of the language—and also such others, which have not been preserved in Sanskrit, but which can be recovered by a comparison of the languages of the world—may thus be connected with the sounds of nature, and their various meanings explained. This however is not our present purpose. The above is meant to illustrate how in the domain of language, we find the particular always leading to the general. It is effected by the process of thought, which is in Indian Logic known as the process of *Sâmânyato-drishṭa*, the seeing of similarity or uniformity. When the same sound is seen emitting from several objects, the idea at once becomes general. When the antecedents and consequents of a sound are found existing in several places, the meaning of the sound at once becomes general.

This is the process with which nature always begins the education of man. From particulars she leads him to generals. And then makes him deduce particulars from generals. The object of this exercise is to show man that generals and particulars both exist in nature, that both have a *substantive existence*. It is not that the abstract exists only in the human mind. It exists in nature, in the universe outside the human mind, as the *individual* existence of a higher plane. In the manifested universe the general and the abstract exist simultaneously with the particular and the concrete. The education of man consists in his rising from the conception of the concrete to that of the abstract, from the more limited to the less limited. To him therefore the concrete always exists before the abstract. But when he becomes capable of deducing the particular from the general, then he begins to see that the general exists before the particular. The Sankhya Yoga philosophers have established in one grand sequence, the evolution of the particular from the one Universal, and then back again, the merging of the particular into the universal. The study of language furnishes us with one of the most interesting examples of both these processes of education. The history of the development of human thought tells us that at different times, either the one or the other process of thought has obtained the favour of mankind. At one time induction is all in all, at others deduction is everything. This establishes a law of cycles in the development of human thought. To begin with, man is made to abstract certain general ideas from the particulars he comes in contact with. Then is he set down to deduce other particulars from the general conceptions already in his possession. Then again is he brought back to the inductive method, deeper and deeper instances of individualization are brought before his ken, and thence higher and higher conceptions of the general and abstract. The whole of this process is reduced to a law by the Sankhya Yoga conception of *three gunas*—the *sattva*, the *rajas* and the *tamas*.

But both induction and deduction are necessary processes of education, and the true process of education must combine both these.

The study of language illustrates both these laws for us in the formation of words, and the connection of meanings with sounds. At first particular sounds are heard as proceeding from particular objects. Then their similarities are perceived, and the particular sounds are perceived as outputs of a general sound. (This general sound exists in the universe independently of its particular outputs, just as much as the particular outputs themselves). At first the particular movements, &c., of objects, were perceived as only connected with particular manifestations of sound. Then the sound was applied to general movements, which were seen as manifesting themselves as particular movements of different objects. (These energies also exist as independent of their particular outputs in the universe). When sounds thus became the exponents of general movements (a stage represented by the dictum referred to above, that all roots mean motion), then the general sounds began again to be applied to their particular forms. Thus the sound *dá*, from first denoting the separation of the limb of a tree from the trunk, comes to mean *to divide;* and from the general idea of dividing, it again comes to denote *giving*, which is a particular output of the mode of motion denoted by dividing. It is the same with every root meaning. Every general idea being thus conceived as an output of energy, we may now say that every specific output of energy is now conceived as showing forth several conditions and relations. The process of naming consists in applying the general ideas to their specific outputs. The act itself for example becomes *dânam*, the *donor* becomes *dâtrî*, or later, *dânî*. Now this *dâtrî* is a compound of two roots—*dâ* to give, and *trî*. The latter root is given the meaning of swimming, crossing. As however the original idea of every root is motion, the word *dâtrî* means one who puts the act of giving into motion. It therefore means the giver.

All our words are made in this fashion.

By studying all the ways of language, we arrive at the general conclusions that at different stages of the development of speech, the processes of induction and deduction are both at work.

It is by an extension of these processes of thought, that the ancient seers of humanity have pushed the art of naming to the highest possibilities of human thought. Humanity has to evolve along this line. When a man has observed a thing well and has given it a name, he has succeeded a good deal in making the thing his own, and his further march along the path of knowledge has become easier. Hence have the ancient seers extended the names to the gods, and above the gods also to the one source of all life. Hence also to the real seers of the world the names of the deity represent all the powers of the universe.

If we study the words of our language properly, we shall find not only our powers of generalization and particularization daily increasing but we shall also, in the most natural fashion, familiarize ourselves with the highest conceptions towards which humanity is tending.

But this will lead us into the domain of mythology, which it is not my present purpose to enter. What I wish to make clear just now is that the study of language convinces us of the simultaneous existence in the universe of two powers—the one which leads man from particulars to generals, and the other from generals to particulars. We obtain knowledge by the former process, and apply it and make it our own by the latter.

We learn that man is the creator of language, and that sound is a creative power, which the thinker behind uses for the creation of language. Carrying every word back to its root, we still further find that every root is an articulate output of sound. The letters of our language, again, are only outputs of the energy of sound. We then find that not only man but every other object in the world has the capacity of sending forth sound. The fact then that one sound has the power of appearing in so many different forms in the world, leads us to the inevitable conclusion that the energy of sound belongs really to a plane which is above the ordinary physical plane of our senses. The generalization of all the sounds of nature in the mineral, the vegetable, the animal and the human worlds, leads us to a power which is common to all these manifestations. And from this abstract and general power we can trace back every individual manifestation. Nay we see that this power can be utilized in creating beautiful forms out of dust. Then we also see that, in man himself there are different kinds of manifestation of this power. All this leads us to the conception of a Universal aspect of this power existing independently of its individual manifestations and this power is subordinate to the power of thought. Hence the Hindus have recognized the existence of a goddess of speech, variously known as Vâk or Sarasvati. Like every other god and goddess, Sarasvati also works independently on the plane of Heaven, but with a *purpose*, which is breathed throughout the universe by the God of Evolution.

It is a matter of the most ordinary observation that growth is only possible by the accession of the appropriate kind of matter from without. The power of speech cannot grow except by the accession of fresh energy from outside. And grow it does, as the growth of human speech shows, without the possibility of a doubt. Hence are we inevitably led to the conclusion that the power of speech exists outside man as a *tattvic mûrti* of the Universe. No other theory except the theory of the Universe consisting of several planes of matter with a well-established sequence of manifestations, satisfactorily explains the phenomena of life, as we see them. To banish the gods or angels, as they are variously called, from the Universe, is to banish all life, and to reduce it to a meaningless void.

Man by physical work becomes hungry. The body requires food and it is supplied from the physical plane. In the same way man by working with the power of speech, creates a hunger ; and if there were no food ready at hand in the Universe, the power would prey upon itself and die.

A more detailed discussion as to the nature of the subjective

Power of Speech, or in other words the goddess Sarasvati, will lead us very far off our present line of inquiry. At present we are only concerned with finding the truth of the Hindû belief that language has a divine origin and we see that the belief is amply justified. At every step in the growth of language from indefinite sound we find the gods working. Without them there would be no growth, no evolution.

"We require," says Professor Max Müller, "no supernatural interference, nor any conclusions of ancient sages to explain the realities of human speech. All that is formal in language is the result of rational combination; all that is material the result of a mental instinct, call it interjectional, onomatopoetic or mimetic."

Now there is nothing supernatural in the world, but there is a good deal that is superphysical. And we have seen how there must constantly be a pouring in of superphysical energy, before the growth of language becomes possible. "All that is formal in language is the result of rational combination." Yes! But the power of rational combination, such as makes the growth of language possible, and such as is not found in the lower animals, is due to the pouring in of another branch of superphysical energy—the energy of *Buddhi Ahankâra* or *Buddhi Manas*. It is this fact which in Theosophical language is described as the incarnation of *Mânasaputra* the sons of *Mânas*. Or take again a quotation from the Mahâbhârata.

मानसो नाम यः पूर्वो विश्रुतो वैमहर्षिभिः ।
अनादिनिधनो देवस्तथाभेद्यो ऽजरामरः ॥ २१ ॥
अव्यक्त इति विख्यातः शाश्वतो ऽथाक्षयोऽव्ययः ।
यतः सृष्टानि भूतानि जीवन्ति च म्रियन्ति च ॥ २२ ॥
सोऽसृजत् प्रथम देवो महान्तं नाम नामतः ॥ २३ ॥
महान् ससर्जाहङ्कारं…… ॥ २४ ॥
तस्मात्पश्चात् समभवत् ब्रह्मा वेदमयो निधिः ।
अहङ्कार इति ख्यातः सर्वभूतात्म भूतकृत् ॥ २१ ॥

Mahâbhârata S'ântiparva Mokshadharma parva 132.

Then further on in the 187th Chapter we have:

आपोमयमिदं सर्वमापो मूर्त्तिः शरीरिणां ।
तत्रात्मा मानसो ब्रह्मा सर्व भूतेषु लोककृत् ॥ ९२ ॥

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृतैर्गुणैः ।
तैरेव तु विनिर्मुक्तः परमात्मेत्युदाहृतः । २४ ॥

"The first Deva, heard from the Mahârshis (the great seers), whose name is *Mânasa*, who has no beginning, no end, is unbroken, undecaying, and immortal, and is known as *Avyakta* (unmanifested), is eternal, does not waste, and does not change, and from whom the living beings are born and live and die——He at first created *Mahân; Mahân created Ahankâra.*"

"From that Lotus came out *Brahmâ*, the treasure house of the Veda; known as *Ahankâra*, the maker of all the *bhûtas* and the *Âtmas* (selves) of the *bhûtas.*"

"All this is made of the *tattvas*, the *tattvas* are the forms of the embodied ones. In them the *Âtma* (self) is the *Mânas Brahmâ*, the creator of the *lokas* in all living beings. (This) *Âtma*, when joined to the gunas of *Prakriti* is called the *Kshetrâjña* (the human thinker), when apart from them he is called the *Paramâtmâ.*"

Thus *Mânas* becomes the *Mânasaputra*, the son of *Mânasa*, when involved in the gunas of *Prakriti*; and it is the principle *Ahankâra*, or which is the same as *Buddhi Ahankâra.* If this power existed in the lower animals, they would have the power of 'rational combination' (*anvaya*), and would possess language such as we possess.

"All that is material is the result of mental instinct." This is nothing more than the power of the lower *Mânas*, which can take in the sonorous impression of the world without.

"Nor do we require any conclave of ancient sages to explain the realities of human speech."

It appears to me that at the beginning of the present human race there must have been in existence a conclave of sages, who gave us not only our religion, but also our language. This subject I shall take up in the next paper.

RÂMA PRASÂD.

(*To be concluded.*)

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Concluded from p.* 605.]

THE one great principle which the study of the ways of evolution teaches us is, that evolution is never *unaided*. It always receives help from the higher planes of the universe. The type incarnates in the physical vesture, and tries to express itself in matter. When the full expression of the type is completed in some of the physical organisms of a species, a higher type incarnates in those physical bodies,—a type which at the beginning is just like the type of the last species, but in which *now* exist possibilities of higher development. This in time expresses these higher possibilities in matter, and then follows the same course. It is necessary that there should be these separate incarnations of types, because otherwise there would be no separate species. The powers of life express themselves only to a certain degree in one species, and then go no further. If we suppose that one impetus only is given at the beginning or even that life is only an outcome of physical matter, there is no adequate explanation of the variety of species. For why should matter in that case stop at a particular point, and why should we not see the same germ developing into trees of various kinds one after the other, and then sending forth animals—birds, beasts and men—from the same stem or root? One great merit of the Sankhya theory of evolution is that it gives the conceptions of special creation and Darwinian evolution their proper places in the scheme of the universe. In one more instance it thus reconciles two opposing conceptions of the universe, retaining their truths, removing and explaining their shortcomings. Thus while teaching that in the world of forms one species or life-state changes into a higher one, or even for a time degenerates into a lower one, it also teaches that the type of the higher form, or of the lower one, is formed in a higher plane out of the materials of that plane, on the basis of the form which has to go higher or lower. Every species has, therefore, an independent type, which is moulded and exists as quite independent of the type of every other species. This shows the *quantum* of truth that lies hidden in the theory of special creation.

This, however, by the bye. The point that I wish to make clear here is that, whenever the *purusha*, or unit of consciousness, has lived out the life of one form, a higher one is ready for it, and the unit passes on into it, there to experience higher manifestations of the *Mûlaprakriti*. Indeed, as soon as the existence of more planes of life than one, and their interdependence upon each other, is recognized, there cannot be much difficulty in understanding that by their very nature they must constantly tend to draw up the lower forms higher and higher towards themselves. And as a matter of common observation we find that, as the forms rise higher and higher, more and more potent forces of life show themselves forth.

It is again a matter of ordinary observation that the forces that thus pour in from above, are limited by the limitations of the form.

Below the plane of man this help from the higher planes is bound to be what, from our own point of view, we may call unconscious ; because the self-consciousness of the principle of Individuality appears, as we have seen, only in man.

The tree grows, and for the purposes of the growth builds into its physical body the materials of the physical plane. The *vayutattva* is not yet strong enough to cause locomotion ; the organs of sense and action are not yet strong enough to have specialized centres nor are the *manas* and the higher principles strong enough to perform their functions through the organism. They all exist as mere undeveloped nuclei. In the vegetable kingdom, therefore, the *purusha* is limited to the experience of certain modes of growth only within certain bounds. The higher the species the better the growth, until at last the astral *vayutattva* becomes so strong as to be capable of locomotion. In the language of Patanjali the *prakritis* of the vegetable kingdom fill up, by the constant building up of more and more of *vayu* and other *tattvas* taken from the reservoir of the astral world, as the effort of expression in matter creates more and more appetite. When the ' filling up ' (*prakrityapûra*) reaches its culmination so far as any particular species is concerned, then it is ready to change into another type. Then another type is impressed upon it *from above*. The *manasic nucleus* is changed into one of a higher order (or a lower one in case of degeneration); and thus from the lower species passes into the higher or the lower still. But it must be from *above* or *without* that the nucleus itself is changed. The re-arrangement of the old materials must be effected entirely by the help of the cosmic powers in the individual, because as yet the higher power of *anwaya* (conjunction or abstraction) is *inactive* in the organism.

In the lower animal kingdom the powers of sense and action are specialized and organs appear in the organism. But here, too, we find that the power of *anwaya* is *absent*. The *manas* in animals is so far specialized, that the impressions from without can be put together (*Sankalpa*). But the capacity of forming general conceptions from particulars, and of applying general conceptions to particular cases, is only *beginning* to manifest itself in the lower animals. It is the flow of the higher energy of *anwaya* only that changes the lower animal into man.

In the higher types of the lower animal kingdom we find the faculty of *imitation* in a low degree. This is an expression of the power of *sankalpa* (*manas*) ; for, what is imitation but the act of impressing the idea received from the actions of any other individual upon one's self ? But this much alone is possible for the amount of *manasic* power that exists in the lower animal. With the entry of *ahankara* in the organism, the higher power of abstraction manifests itself, and thence the manifestation of the very much enhanced power of *imitation*.

Now, what is the process of education ? What is the process of acquiring knowledge ? The most general way of defining the process of acquiring knowledge may be put down as the unfolding of the higher powers of *prakriti*. The whole of the evolution of the lower, as well as the higher kingdoms of the universe, is a process of acquiring knowledge, a process of education. The general principle of the Sankhya Yoga Philosophy is that *Prakriti* unfolds its possibilities of manifestation for fulfilling the objects of *purusha*—the two-fold objects of *bhoga* (enjoyment, experience) and *apavarga* (the state of highest knowledge). In other words, the object of *Prakritic* evolution is nothing but the acquisition of knowledge by the *purusha*; in fact, the education of the unit of consciousness

As we have seen, the unfolding of the higher powers for the *purusha* is carried on by the help of the higher powers of the higher planes of the universe.

In other words, therefore, it is the powers of the cosmic planes that are always educating the unit of consciousness by connecting it with higher types, and helping it to manifest itself in them, and thus *knowing* more and more by *becoming* higher and higher. The *purusha* learns by *becoming* a mineral, a plant and an animal. Or, we may say, the *purusha* is *taught* by becoming a mineral, a plant and an animal.

As we have seen, up to the lower animal kingdom, the *Buddhi ahankara* exists only as a nucleus. In man this principle becomes active. Therefore we find in man the power of self-conscious abstraction (*anwaya*), and the conception of a *purpose* manifesting itself more or less. In fact, the education of man consists in the development of this two-fold power.

It is thus evident that the education of man differs from that of the lower kingdoms not only in *degree* but in *kind* also. But here we have to understand what is the mode of this education.

It always consists in the putting of the *purusha* under certain conditions, so that it may *become* and *know*.

In the vegetable kingdom this process is performed wholly from the outside, because, the senses not being specialized, the higher conditions cannot pass to the *individual manasic* nucleus of a plant and thus cannot supply the individual *manas* with materials for the creation of the higher type from within.

In the lower animal kingdom, this process begins to be carried on from within because the senses are specialized. But it stops at a certain point because the real individual—the *Buddhi ahankara*—is not yet awake in the organism. So here, too, the process of education is carried from without, largely.

In man it becomes *possible* that the process may be transferred entirely to the unit within and it will be so in time, when the *Buddhi ahankara* is fully developed. But this development takes a good deal of time, and the first manifestation is only a manifestation of the possibility. So before the time that the *Buddhi ahankara* is fully developed the education of man also must to a very large extent be carried on from without; and this, we are taught by the "Secret Doctrine" and the Hindu philosophy, is a fact. The division of

Races and Sub-Races means this. When humanity reaches a certain point of development—that is when the *prakritis* fill up—a fresh accession of energy pours in from above, and it passes from a lower to a higher race.

The evolution of present societies also teaches the same lesson. The march from the savage to the civilized state is due to the accession of similar energy from without. Otherwise there would be no different communities at different stages of civilization ; and the rule is the same with regard to the fall and degeneration of communities as with regard to the rise and higher evolution.

But we must come back to the same question. How is this education carried on ? From without, as we have seen.

But in the case of man there must be made a distinction due to the nature of his constitution. As the types are supplied to the lower world from without, the *ideals* must be supplied to man from without. From the very nature of things it is impossible that man should make his own *ideals*. His education consists in the making of *ideals his own*, not in the making of his own ideals. It is impossible to *know* without *becoming*. It would be a contradiction in terms to say that man can make his own ideals. When man reaches an ideal it is no longer an ideal, and how can he make a thing which he has not *known or become* yet ?

The individual takes his ideal from another higher individual. Communities take their ideals from higher communities. The ideal is always seen coming from without. Whence did the ideals come for the infant man, in the beginning of the race ? And whence come the ideals to which no human community has yet reached ? Assuredly from without. The whole process of human education consists in the supplying of ideals from without in the same way as the types are supplied to the lower kingdoms from without, and man working up to the ideals as the types work themselves out in the lower organisms. When a lower type is fully worked out, a higher type is supplied from without. In the same way when an *ideal* is reached, a higher one is supplied from without. In fact, the ideal is nothing but the type of a higher state of existence in the world of the *manas-ahankara buddhi*. The types of the lower world are made in the plane of the lower mind and then are sheathed into the garb of *indriyas* and *tanmâtras*. The ideals of man are made in the world of *Buddhi ahankara*, and then descend into the lower *manas*.

But how does this process take place? We have seen that the plan of human education is the teaching us how to draw general ideas from particular instances of their manifestation in the world without; and, conversely, the applying of general ideas to particular instances. This can happen in one of two ways--by instruction from without and by inspiration from within.

The Hindu theory combines both these ways into one. It holds that the higher *ideal* incarnates into the human form, and then through instruction and example holds forth the ideal before the rest of mankind; and then leaves them to work out the ideal. So far as the incarnation of the ideal is concerned, the plan is the same which is followed in the case of the lower kingdoms. The higher type incarnates into the bodies of the lower species, and then develops the bodies further into a new species. But the animals are incapable of comprehending an ideal and working it out in that fashion. Man can comprehend an ideal and learn by example to build it into himself. This is due to the higher principle of individuality that is awakened in him. Hence it becomes necessary that highly developed souls should incarnate into the human body for teaching, and the holding up of noble and divine ideals before the human race in general. Looking to the present state of humanity, we find that there are certain ideals of physical, moral and spiritual life in the world, to which humanity in general has not yet been able to reach. We cannot suppose, as we have seen, that humanity has created these ideals for itself, for that supposition would land us into the absurdity of believing that man could know unaided what he has not yet *become*. If again we suppose that in the infancy of the human race, the *ideals* incarnated in some of the ordinary men, we would land ourselves into the absurdity of believing that the *ideals* could incarnate into inadequately developed bodies. We would also make for ourselves in this way, a canon of belief that nature works arbitrarily and not according to law; for it would mean the selection, for no reason, of a certain number of ordinary souls for the purpose of overshadowing them, and thus using them vicariously for certain purposes for a certain time, and then leaving them to pursue the ordinary course. The preference of certain souls for this purpose would be unjust too.

Why should God or Nature make such arbitrary distinctions ? It would be impossible, too, for how should certain *purushas* only be able to rise up to the ideal, without the degree of development which is necessary for the purpose ? If we suppose, again, that ideals incarnate into every human body, then we would expect the equal development of every human being, or at least of the members of one community, or, say, even of one family ; for they are equally situated with regard to all external circumstances. This, however, is not the case. The faculties of induction and deduction although present in every human being, in the germinal state, are not equally developed in all.

These souls, therefore, which incarnate for the purpose of teaching infant humanity, are not the ordinary souls of the race which they come to teach. They are, in the first place, incarnations of God himself ; and, secondly, they are incarnations of highly-developed souls from the higher spheres of the *Devaloka ;* and thirdly, are temporary transfers from other races that may have reached a higher stage of civilization on some other planet. All these souls are classed as gods.

If we apply these conceptions to the origin of language, we find that in the infancy of the human race, some of these gods must have come down in the human form to teach mankind first to generalize the meaning of roots, and then applying these general conceptions in the formation of names from the roots. It would otherwise be impossible to account for the root-sounds having general conceptions attached to them.

So far as the sounds sent forth are concerned, it may be said that man rings like metals, and when certain sounds fall upon him from without, the ringing faculty sends forth the inarticulate sounds of nature as articulate ones. This theory, however, differs from the imitation theory in eliminating the element of consciousness only, and in thus reducing man to a status of metals, and other ringing physical objects. It appears to be very much more natural to suppose that man--a self-conscious being—does not allow the process of ringing to take place unconsciously, and as soon as the element of consciousness is introduced, the ringing theory becomes the imitation theory.

There can be no doubt whatever that imitation plays a very important part in the education of man. The child learns to speak from his parents, for he evidently first tries to recognize and understand his parents before he begins to ring. It is really a conscious effort of the mind that sends forth sounds ; and not the unconscious impact of the parent's voice. Further on we find that man learns other languages than that of his mother. It will hardly be said that even these he learns by unconscious ringing. How easy indeed it would be to become a linguist, if the mere unconscious impact of the sounds of a foreign tongue would teach us the foreign language !

It appears to be more consistent with sound induction to suppose that the ways which are now employed to teach man his language were also those that were employed in the infancy of the race. And that can only be if divine teachers came down to teach infant man.

The consideration of another question also seems to help this conclusion. We see that certain animals have the power of imitation, though on a very low scale. Man also, when he was in his infancy on the globe, must have possessed just, let us say, as much of the power of imitation as the lower animals then had. Now this power of imitation is a very high class power. To say nothing of mimics, &c., let us examine the arts. Man can imitate good music, good elocution, good delivery, good painting, good poetry, good modelling, and so forth. But every man does not possess this very power in an equally efficient degree of development. We must, therefore, suppose that this faculty also, like every other faculty of the human mind, existed in infant man in the germinal state. Nature or God must provide means for the education of every faculty and along with others the very useful faculty of imitation. Even now we can see that there is no other mode of teaching so effective as teaching by example. Why then should we make the most illogical supposition that God did not in the beginning apply the best mode of education, and that Nature is arbitrary in following a mode of education in the beginning of the race, which had to be discarded afterwards in favour of teaching by example and imitation ? To make such a supposition would be to introduce the idea of want of uniformity in the working of Nature or Nature's God.

If we believe that in the beginning divine sages came to the globe, to teach infant man, adequate provision is made for the development of every faculty. Every other theory would violate the well-ordered process of human evolution at some point or other. Look, therefore, from whatever point of view we may, the only sound theory which adequately explains all the known facts and processes of human education, is the theosophical theory of divine sages having from the infancy of the race taken a part in human evolution. And this, as we have seen, is also the traditional teaching of Sankhya Yoga teachers of ancient Hindustan.

We come, therefore, to the conclusion that, in the beginning of the race, divine sages were present on the earth, and that they made infant humanity hear and see, and judge and utter. It was thus that language was given to man by the gods.

A study of the Sanskrit language, the most ancient dialect now current of the Aryan stock, would also lead to the same conclusion. The ancient Vedic language is extremely rich in ways of expressing declensions and conjugations. Post-Vedic Sanskrit is less rich. The influence of accent in changing the meaning of words is entirely lost. No one now even dreams of the change of accents on account of coalition and composition. The more vigorous consonants which entered into the formation of ancient words are softening down in modern languages on account of what has been termed by comparative philologists, the idleness of later man.

Professor Max Müller says :—

"There is one class of phonetic changes which take place in one and the same language, or in dialects of one family of speech, and which are neither more nor less than *laziness*. Every letter requires more or less of muscular exertion. There is a manly, sharp and definite articulation, and there is an effeminate, vague and indistinct utterance. The one requires a will, the other is a mere *laisser-aller*. The principal cause of phonetic degeneracy in language is when people shrink from the effort of articulating each consonant and vowel ; when they attempt to economize their breath and their muscular energy.

* * * *

I only state the cause of what we must call *phonetic decay*, however advantageous in other respects ; and I consider the cause to be neither more nor less than want of muscular energy."

Now, if the early men and women had enough of muscular energy to form a language so rich in consonantal and vowel sounds as the Sanskrit, or the mother of Sanskrit and sister languages, what was it that led to the sudden disappearance of that muscular energy in later times, when phonetic decay set in ? Are we to suppose that, with constant exercise, the muscles of the mouth would become stronger and capable of putting forth the same results with less expenditure of energy ? Or, are we to suppose that the theory of evolution is a fable, and that man must lose his powers as he *descends* from the primitive state to more and more modern times ? If the former, laziness would not be any explanation of phonetic decay. If the latter, we would lend ourselves to the belief that the human species was more perfect in the beginning than it now is, and that retrogression and not progress is the law of life. It would not do to say that cycles of decay must intervene in the march of evolution, and that man having attained to a greater degree of muscular energy at one time, must in the succeeding cycle lose a good deal of this energy, to acquire it again in a later cycle. If that were so, the study of comparative philology must have shown also a process of what may be called phonetic elevation, as the converse of *phonetic decay*. Words of this class have never been found, however, in the history of any language, as having been elevated by natural process again to their ancient state. The only solution of this problem is the theory that language was first given as a model to mankind by divine sages ; and that mankind being not yet so far developed as those divine sages, let fall their language into phonetic decay. It is only in this way that we can explain how laziness came in to cause phonetic decay in language. And this again can be the only good cause of the loss of accent. The sages knew better, and man will know better in future. When the ear can take the meaning of different intonations of sound, accent will be restored to language.

Another quotation will give us more points in favour of our argument.

" As a number of sensuous impressions received by man, produce a mental image or a *perception*, and, secondly, as a number of such perceptions produces a general notion or *conception*, we may understand that a number of sensuous impressions may cause a corresponding vocal expression, a cry, an interjection, or some imitation of the sound that happens to form part of the sensuous impressions; and, secondly, that a number of such vocal expressions may be merged into one general expression, and leave behind the root as the sign belonging to a general notion.

"But as there is in man a faculty of reason, which guides and governs the formation of sensuous impressions into perceptions, and of perceptions into general notions, the gradual formation of roots out of mere natural cries or imitations takes place, under the same rational control. General notions are not formed at random, but according to law, that law being our reason within, corresponding to the reason without—to the reason, if I may so call it, of Nature. Natural selection, if we could but see it, is invariably rational selection. It is not any accidental variety that survives and perpetuates itself; it is the individual which comes nearest to the original intention of its creator, or what is best calculated to accomplish the ends for which the type or species to which it belongs was called into being, that conquers in the great struggle for life. So it is in thought and language."

Now, in the first place, what is this *reason without*, the *reason of Nature*, which corresponds to the *reason within?* The reader who has diligently followed the explanation of the Sankhya Yoga theory in the foregoing pages, will at once see that this reason without is nothing but the gods of the *Buddhi Ahankara* plane of the universe, without whose help it is impossible to account for the origin of language, as also for the origin of all life.

Natural selection, or natural elimination, is carried on according to the reason of Nature, the original intention of the Creator. But in the domain of language it is said that the work is entirely performed by the reason of the individual. Now it is evident that the reason of the individual is not, up to this time, capable of reaching very far into the future. The process of natural selection is no doubt rational, but it must be carried on by a reason which can see into the future of a species, a word or a thought. The reason of the ordinary man is not up to that. Even comparative philologists can hardly carry out that process. It cannot but be that the process is carried on by the powers of the cosmic planes. And it is these cosmic powers—these gods—that are said by the Hindu *rishis* to have incarnated in the beginning to help the imperfect—in fact in the beginning only germinal—reason of man, to not only form his roots and his language, but by that process to develop the faculty itself. But why, it may be said, is it necessary for the gods to take human frames? Why cannot they do the work from their own plane? Because, as I have said already, it is only in man that education becomes possible by instruction, and because man must be taught from without, and not from within. In fact, teaching from within means a high-class development. It is only a *yogî* who can learn from within. For the ordinary man, with all his faculties running to the outside world, there is no introspection possible at that stage, and therefore all his knowledge and all his development must in the beginning come from the outside. Instruction from the outside is conveyed by example, and oral precept, and it is but meet that the teaching of language should be done through speech, and through the physical ear. Sounds and sights must be carried to the mind from without, and their connection too must be called forth from without, as it is done even now. Why should we suppose that another process was adopted in the beginning of the human race? Or, again, where is the warrant for supposing that man in the beginning of the race was endowed with higher powers, which he lost, when the roots and words had been made, for no rhyme or reason? Such a supposition knocks evolution on the head. Nature never makes such jumps, forward or backward.

And here I must finish this series of essays on Self-Culture. My object has been in this series to show how grand and how far-reaching is the philosophy of Patanjali. I have selected some of the aphorisms of Patanjali, and tried to show on what lines, according to this great seer of antiquity, the evolution of the human race proceeds. I have tried to explain how we must regulate our society and our individual lives, in order to secure greatness and power and final happiness for ourselves and our race. What has been said will perhaps be enough to show the reader that this grand view of evolution—the philosophy of Patanjali—is a most interesting and instructive study for the whole of mankind; while to the Hindus it is of paramount importance. All the institutions of the Hindus are based upon the teachings of this philosophy. Their legislators and teachers have all been Sankhya Yoga philosophers. It is the teachings of this philosophy that have had to be preached from time to time, in order to drag the nation at various periods of its life, from the mire of ignorance, superstition and decay. And it is the teachings of this philosophy which, properly put, will appeal to the Hindu mind the most strongly in its present degenerate state. It is for this reason that I have given the name of Self-Culture to this series of essays.

RÂMA PRASÂD.

FROM CHAOS TO COSMOS.

[*Continued from p.* 678.]

ANY attempt to adequately realize a thousandth part of the immensities of the physical universe as given in the closing sentences of the foregoing quotation [see March number] utterly fail us. We are unable to conceive what is contained in the statement that " A half-million of Nebulæ have recently been discovered at the Lick Observatory ;" and as we are further informed that many of these may represent " Star systems," compared with which a solar system is a very small affair, the thought is appalling! Taking our attention away from these magnitudes, to the descriptive account of Mrs. Besant's *modus operandi* of the evolution of the physical atom, as given, with frontispiece illustration, in the " Ancient Wisdom," how observable is its harmony with the general trend of the above quotations, and how highly suggestive. Here we see represented the same spiral idea in the infinitely great and the infinitesimally small. Truly Chaos is a Cosmos, the wondrous chain of living forces which while dual also constitute a unity. One Thought, One Intelligence, One Divine purpose, as a golden thread of living fire running through all.

Let us now direct our attention to an old Gnostic view of world-formation from Chaos to Cosmos.

One of the significant technical terms whereby parts of the complicated processes of evolution, or world-growth from Chaos to Cosmos as occultly seen, was described as " the abortion." It is interesting to note that Paul uses the same technical term. In I. Cor., xv, 8, we read in the old English version, " And last of all he was seen of me also, as of one *born out of due time.*" In the 20th century version, recently published, it is given, " Last of all, he appeared even to me, who am, as it were, 'the abortion.' " What is the

13. The Date of the Bhagavad Gita, Parts 1-3

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THE DATE OF THE BHAGAVAD-GÎTÂ.

THERE is a good deal of conflict of opinion as to the date of the Divine Song. Some western scholars have placed it even after the Christian Bible, in the first, second or third centuries of the Christian era! This would bring the date of the *Bhagavaḍ-Gîṭâ* to a time when Buḍḍhism was being preached in India; for the Lord Buḍḍha was born 623 years B. C. and died 80 years later. It appears to me that if the Brâhmaṇas of those days had been capable of offering such elevated teaching as that of the *Bhagavaḍ-Gîṭâ*, Buḍḍhism would have been unnecessary. Be that, however, as it may, a deep study of Hinḍû thought seems to leave no doubt whatever that the attempt to bring the dates of Hinḍû books as near as possible to the birth of Christ is quite vain, and that the date of the *Bhagavaḍ-Gîṭâ* must be placed very much earlier than the 4th century B. C. If we take a comprehensive view of Hinḍû thought, we must come to the conclusion that the *Bhagavaḍ-Gîṭâ* was preached on the battlefield of the Mahâbhâraṭa, before the beginning of the Kaliyuga, that it was afterwards thrown into the present form by Kṛshṇaḍvaipâyana Veḍa Vyâsa, who is said to be the Ṛshi of the *Bhagavaḍ-Gîṭâ*, and that it was recited by Vaishmapâyana in the presence of King Janamejaya of the Pâṇdava family, the grandson of Arjuna.

There is a month in the Hinḍû calendar known as Mârgashîrsha. The months are named after the lunar mansions. Thus the month of Mârgashîrsha is that in which the full-moon day begins in the constellation of Mṛgashirah, or ends in it. Similarly the month of Chaiṭra is that in which the full-moon day falls in the constellation of Chitrâ; and so on.

It will perhaps be useful to some of my readers if I give here a table of the lunar mansions, comparing them with the more modern division of the ecliptic into twelve signs; at the same time showing the different months connected with the different asterisms.

Thus we have—

Months.	*Asterisms.*	*Signs.*
	1. Ashwinî.	
Âshwina	2. Bharaṇi	Aries (Mesha).
	3. Kriṭṭika ¼	
	3 (*a*). Kriṭṭika ¾	
Kârṭika	4. Rohinî	Taurus (Vṛsha).
	5. Mṛgashirah ½	
	5 (*a*). Mṛgashirah ½	
Mârgashîrsha	6. Ârdrâ	Gemini (Miṭhuna).
	7. Punarvasu ¾	
	7 (*a*). Punarvasu ¾	
Pausha	8. Pushya	Cancer (Karka).
	9. Ashlesha.	
	10. Maghâ.	
Mâgha	11. Purvâphâlguni	Leo (Sinha).
	12. Uṭṭarâphâlguni ¼	
	12 (*a*). Uṭṭarâphâlguni ¾	
Phâlguṇa	13. Hasṭa	Virgo (Kanyâ).
	14. Chiṭrâ ½	
	14 (*a*). Chiṭrâ ½	
Chaiṭra	15. Svâṭi	Libra (Ṯulâ).
	16. Vishâkhâ ¾	
	16 (*a*). Vishâkhâ ¼	
Vaishâkha	17. Anurâḍhâ	Scorpio (Vṛshchika).
	18. Jyeṣhthâ.	
	19. Mula.	
Jyeṣhtha	20. Purvâshâḍhâ	Sagittarius (Ḍhana).
	21. Uṭṭarâshâḍhâ ¼	
	21 (*a*). Uṭṭarâshâḍhâ ¾	
Ashaḍha	22. Shravaṇa	Capricornus (Makara).
	23. Ḍhaniṣhthâ ½	
	23 (*a*). Ḍhaniṣhthâ ½	
Shrâvaṇa	24. Shaṭabhiṣâ	Aquarius (Kumbha).
	25. Pûrvâbhâḍrapaḍâ ¾	
	25 (*a*). Pûrvâbhâḍrapaḍâ ¼	
Bhâḍrapaḍa	26. Uṭṭarabhaḍrapaḍa	Pisces (Mîna).
	27. Revaṭi	

These are the names of the twenty-seven divisions of the ancient Hinḍû Zodiac (Bhagaṇa). Each asterism is equal to 13° 20′. Each sign is equal to nine quarters of the asterisms. Thus the above shows that four quarters of the first, four of the second, and one of the third asterism make up the sign of Aries (Mesha).

Now as to the months. If the full-moon day falls in the beginning, or the end, or at any other point of the first mansion, Ashwinî, the month will be called Âshwina. If the end of the full-moon day falls in the beginning of the constellation, the full-moon day will have begun in the constellation of Revaṭi. If, however, the beginning of the full-moon day falls in the end of Ashwinî, the moon will really become full about the end of the constellation of Bharaṇi. But the month in either case will be called Âshwina. Similarly is it the case with the other months, whose names have been put in the above table by the side of the appropriate constellations.

These are the twelve months of the Hinḍû calendar. There are only twelve *nakṣhaṭras*, which give names to the months.

(1) Ashwinî ; (2) Kriṭṭikâ ; (3) Mṛgashirah ; (4) Pushya ; (5) Maghâ ; (6) Phâlguni ; (7) Chiṭrâ ; (8) Vishâkhâ ; (9) Jyeṣhthâ ; (10) Ashâḍhâ ; (11) Shravaṇa ; (12) Bhâḍrapaḍâ.

It is found that the full-moon day either begins or ends in one of these mansions in the appropriate months. The other asterisms do not give names to the months, although it is seen that the full-moon day begins and ends sometimes in other months also. Thus at a time when the moon becomes full in the beginning of the constellation of Ashwinî, the full-moon day must have begun in the constellation of Revaṭi; but the month is not called after Revaṭi. And this happens in the case of every month. The reason for this is that the months had been named originally on the rough principle of the full-moon taking place in these asterisms, before deeper calculations and observations showed that the full-moon day really began sometimes in other constellations also besides those which had been selected to name the months.

So far as to the nomenclature of months. In the present discussion we have chiefly to do with the month of Mârgashîrsha ; for the Lord Shrî Kṛṣhṇa says in the *Bhagavaḍ-Gîṭâ* (X. 35) :

" Of the months, I am Mârgashîrsha."

It appears to me that this statement helps us to establish the date of the *Bhagavaḍ-Gîṭâ* conclusively as falling very much earlier than the fourth century B.C., to say nothing of the first, second, and third centuries A.D.

The constellation of Mṛgashirah, which gives name to the month of Mârgashîrsha is also called in Samskṛṭ, Agrahâyaṇa, which radically means *the first of the year.* And because the name is given to the constellation, the month of Mârgashîrsha also is called *Âgrahâyaṇika,* that which is related to *the first of the year.* The month is also briefly called *Âgrahâyana,* which means the same thing. In the Samskṛṭ language we do not find any other constellation or month being called *the first of the year.* It is the constellation of Mṛgashirah and the month of Mârgashîrsha only that bear that descriptive name.

Now the question arises : When was it that the constellation of Mṛgashirah was called *the first of the year* (Âgrahâyaṇa) ? It must have been at a time when the constellation of Mṛgashirah stood at the entrance of the sun into the northern hemisphere ; or, in other words, when the spring equinoctial point was under that constellation.

The Hinḍûs begin the solar year with the *vernal equinox.* The lunar year is always made to fit in with that. The first month of the Hinḍû calendar in these days is the month of Chaiṭra. The last Chaiṭra began on the 11th March, 1906. The *vernal equinox* fell as usual on the 21st of March. The spring has always been connected by the whole of mankind with the ideas of freshness and beginning. It is for this reason that the solar year is made to begin with the *vernal equinox.* Further, as the day begins with the entrance of the sun into our part of the world, it is but natural that the year should begin with the entrance of that luminary into our hemisphere, the northern.

There can be no doubt whatever that the Hinḍûs must have made very great progress in the science of Astronomy, when it became possible to give one of the constellations the descriptive name of *Âgrahâyana, the first of the year.* And no wonder. For all the religious ceremonies of the Hinḍûs depend, for their performance, upon the sun.

No astronomical event of any importance takes place in the present month of Mârgashîrsha, or under the constellation of Mṛgashirah. The *vernal equinox* now falls at about the 7th degree of Pisces, in the constellation of Uṭṭarâbhâḍrapaḍâ, *i.e.,* when the full-moon day begins in the sign of Virgo and ends in the constellation of Chiṭrâ, the month of Chaiṭra. The winter solstice falls in the sign of Sagittarius about 8° 8′; that is when the full-moon takes place in the sign of Gemini in the constellation of Ārḍrâ ;

thus the full-moon day ends somewhere in the constellation of Pushya, the month of Pausha, the one after Mârgashîrsha.

No other reason is conceivable to account for the constellation of Mṛgashirah being called *the first of the year*. There can be no doubt whatever that the constellation of Mṛgashirah was named *the first of the year*, when the vernal equinox, the beginning of the solar year, was under that constellation. And now to calculate how many years since it was that this event took place. As the table shows, the constellation begins at 1 : 23°20′ ; *i.e.*, at 2 : 3°20′ of the sign of Taurus. At present the *vernal equinox* is about seven degrees, zero minutes, 30·75 seconds of the sign of Pisces. Now, from 23 degrees 20 minutes of Taurus to 7 degrees of Pisces, calculating backwards, we find that 23°20′ *plus* 30° *plus* 23°, *i.e.*, 76 degrees and 20 minutes have passed. It has been calculated that the *vernal equinoctial* point travels 360 degrees in 25,791 years. We find, therefore, that the *vernal equinoctial* point entered the constellation of Mṛgashirah at 2 : 6° 40′, *i.e.*, 6° degrees and 40 minutes of the sign of Gemini. Thus, 89 degrees and 40 minutes have since been travelled over. This gives us 6,423 years and a fraction. And it passed over, out of that constellation, into the next before, 5,468 odd years ago. It was thus under the constellation of Mṛgashirah for about 955 years. It must therefore have been between 6,423 and 5,468 years ago that the constellation of Mṛgashirah was given the name of *Âgrahâyana,* the first of the year. It must have been at least 8,562 years before the birth of Christ, and at the earliest 4,517 years before that event.

Now I shall proceed to show that the first constellation of the year, in which the *vernal equinox* fell and the full-moon day also fell, was of special importance to the Hinḍûs.

It is a well-known fact that the solar night and day are known to Hinḍû Philosophy as Prajâpaṭis, or Lords of Creation. Thus we have in the *Prashnopaniṣhaṭ* :

" With a thousand rays appearing in a hundred ways rises this sun, this life (*prāṇa*) of living beings. Him they knew, the form of all, with his rays of light, as one from whom knowledge has arisen ; as the support of all ; as the one light for all eyes ; as the heat-giver of all. . . . 8.

"The year certainly is a lord of creation. It has two parts (*ayaṇas*), the southern and northern. . . . 9.

"The knowers of time say, he has five feet; he is the father; he has twelve distinct appearances; he is possessed of water in the *anṭarîksha* portion of the heavens.

"Others again speak of the Wise One as set in a sevenfold wheel with six spokes. . . . 11.

"The month is certainly a lord of the creation. Of this the black is the *rayi;* the white is the *prâṇa*. . . . 12.

"The Day-and-Night is a lord of creation. Of this the Day is the *prâṇa*, the Night is the *rayi* . . . 13."

The sun is here described as the *prâṇa*, the source of the life of the Earth. It is further stated that in the course of one solar year the sun puts forth at first two forces. In his northward march (the *Uṭṭarâyaṇa*) he manifests the positive forces of life called *prâṇa*; in the southward march, he manifests the negative forces of life, the *rayi*. The former is the father side of the creative energy, the latter the mother side. The *rayi* is in reality nothing different from the *prâṇa*. It is actually the same, and differs only in intensity. The *rayi* is only an output of the *prâṇa*, the real life of the Earth. It is in the northern *ayaṇa* that the *prâṇa* is the strongest. The spring equinoctial point is the middle point of the northern *ayaṇa*. The manifestation of the powers of *prâṇa* is the highest at this point, and the *Samvaṭsara Prajâpaṭi* (father-year) is in the zenith of his youth. The spring equinoctial point represents the morning of the year, as the summer solstice represents the noon, the autumnal equinox the evening, and the winter solstice the midnight of the year. All the powers of nature are the freshest, the pleasantest, and in their true element in the morning. Besides the *vernal equinoctial* point is the highest of the ecliptic (the *bhagaṇa*). Whenever, therefore, the sun or moon is at this point, he or she is in the zenith of his or her power.

The moon also is a lord of the creation. The moon also has been recognised by the Hinḍû religion as exercising a very large influence upon the life of the Earth. This creative force is a secondary one, as borrowed from the sun; and this, too, is twofold like its type. The bright fortnight represents the *prâṇa* side of the force of creation, and the dark fortnight the *rayi* side of that force. There are twelve such minor *prajâpaṭis* in a year. All of them exercise creative influence ; but when the full moon is in the constellation of the vernal equinox, her position is the highest in the ecliptic, and therefore her influence is the strongest. The influence of luni-solar energy on the Earth is therefore the strongest, when the full-moon day coincides with the constellation in which the *vernal equinoctial* point may for the time being be. The tides would be the highest at this time. The Hinḍûs, at any rate, believed this, and this is all that we are concerned with at present. We have seen that the constellation of Mṛgashirah was at one time called the first of the year. The full-moon day of the month of Mârgashîrsha is called the *âgrahâyani*, that which is related to the beginning of the year, through the constellation which stands at the head of the year ; and the *âgrahâyani* sacrifices are of the highest purificatory influence.

Now let us turn to the *Bhagavaḍ-Gîṭâ* :—

" Of the months I am the month of Mârgashîrsha. "

In the commentary of the *Bhagavaḍ-Gîṭâ*, named *Paramârṭha-prapâ* (the explainer of real meaning), by Paṇḍiṭ Ḍaivajna-sûrya, we find the following :

" I am Mârgashîrsha out of the twelve months. The months exist by lunar measure and bear the names of the asterisms of the moon. Thus that month is called Chaiṭra of which the full-moon day is in the asterism of Chiṭra. Similarly Vaishâkha, etc., take their names from Vishâkhâ, etc. In the text the month is Mârgashîrsha, because it is related to the constellation of Mṛgashirah. The moon is the deity of this constellation. Also because it has been said that the deities of the months are the same as the deities of the asterisms of the same name, she is also the deity of the month of Mârgashîrsha. And she is the deity of the full-moon day too. The full-moon day of this month is thus the most purifying, on account of the deity of the month, the constellation and the day being the same. Hence is the month my highest manifestation. Or, to put it in another way : the asterism of Mṛgashirah is called the beginning of the year, in connexion with its full-moon day, because the name of *âgrahâyaṇa* (that which is related to the first of the year) is given to it on that account. That is *âgrahâyanî* in which the full-moon falls in the first constellation of the year. And for this reason the month of Mârgashîrsha is called Âgrahâyaṇika, because it is related to the first constellation of the year (through its full-moon day). For this reason, the month having become foremost in importance (*mukhya*) is a *vibhuṭi* (the highest manifestation of energy."

We learn from this extract that the moon is the deity of the constellation of Mṛgashirah. Why? The only possible reason can be that the highest manifestation of her energy takes place in that constellation. And it must have been at the time when the *vernal equinoctial* point was in the constellation of Mṛgashirah that the moon was installed as the deity of the constellation, because the highest expression of the lunar energy takes place only when she is at the highest point of the zodiac, directly overhead. It is in the same spirit that the moon is installed as the deity of the full-moon day, as of all the days of the fortnight she is the strongest when full. Thus it is really the same thing, whether we say that the highest manifestation of lunar energy takes place on the full-moon day of the month of Mârgashîrsha, because the moon is the deity of the constellation, the month and the day; or, that the constellation of Mṛgashirah is the first of the year, and that, therefore, the full-moon day that falls in that constellation is the most important, and therefore, also, the month in which the full-moon day falls in that constellation.

RÂMA PRASÂD.

[*To be concluded.*]

" A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life. This might be the state which St. Paul describes, " whether in the body I cannot tell, or whether out of the body I cannot tell." . . .

I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of " sanity " I am ready to fight for ' mein liebes Ich,' and hold that it will last for æons of æons.

TENNYSON.

THE DATE OF THE BHAGAVAD-GÎTÂ.

[*Continued from p.* 528.]

THE Lord Kṛshna, while saying, " He is the month of Mârgashîrsha among the twelve months," evidently conceives the months as *prajâpaṭis*, the lords of creation. It is as lords of creation only that months can be conceived as manifestations of divine power ; and, as already illustrated by a quotation from the *Upanishaṭs*, this line of thought and method of expression was common to the *Upanishaṭs* before the *Bhagavad-Gîṭâ*. The *Bhagavad-Gîṭâ* is, in fact, nothing more than the *Upanishaṭs* sung by the Lord in a more modern form, after the yoga had been for some time, at least, unfamiliar to the people. The period of the *Gîṭâ* was a great period of the revival of the thought of the *Upanishaṭs*.

It is then as *prajâpaṭîs* that the months are conceived, when it is said that they are manifestations of divine energy. From what we have seen, the same month cannot always remain the highest manifestation of the creative luni-solar energy. That month must always be the highest manifestation of this divine energy in which the full-moon day falls in the first constellation of the year, the one, that is to say, in which the equinoctial point may for the time be.

Now it will be seen from the table of asterisms given above that it is only twelve asterisms which give names to the months, and not the others. Therefore, after passing out of Mrigashirah, the same conditions can only obtain when the *vernal equinoctial* point recedes to the constellation of Krittikâ. The constellation of Rôhinî, which falls between Krittikâ and Mrigashirah, does not give name to any month. Therefore, *so far as months are concerned*, the month of Kârtika will become the highest manifestation of luni-solar energy, when the *vernal equinox* falls in Krittikâ. Before that, the month of Mârgashîrsha must retain the position of being the highest manifestation of that energy. Thus we learn that the month of Mârgashîrsha retains this position so long as the *vernal equinoctial* point is under the constellations of Mrigashirah and Rôhinî. When it passes out of Rôhinî into Krittikâ, the month of Kârtika will take that position. As long as it remains in Krittikâ and Bharaṇi, the month of Kârtika must retain hat position. When, however, the point passes into the asterism of

Ashwinî, the month of Âshwina must take up that position and retain it as long as the point is in Ashwinî and Rêvati. As soon, however, as it goes into Uttarâbhâdrapadâ, the month of Bhadrapada must become the highest manifestation of energy.

We see thus that while the *vernal equinoctial* point is under Mrigashirah and Rôhinî, it is impossible for the Lord Shrî Kṛshna to say, " I am the month of Mârgashîrsha."

When the point passes into Krittikâ this statement becomes impossible. It could not have been said by any one understanding the meaning of the *Samvatsara* (year) and *Mâsa* (month) *prajâpaṭîs*, much less by Shrî Kṛshna, at a time when the *vernal equinox* had passed into Krittikâ out of Rôhinî.

The principle, according to which any one individual of a class is to be considered the highest expression of divine energy, is laid down in the *Bhagavad-Gîṭâ* as follows :

" Whatever manifestation is full of power—having either fortune or strength—that know thou to be the manifestation of a portion of my divine energy."

The word *têjas* has been rendered by Ânandagiri, the glossator of Shankara, as *Îshwarashakti*, divine energy or power. Divine energy shows itself in many ways. Different outputs of this energy are to be considered in various classes of phenomena. In the case of months, the luni-solar energy is to be considered as the manifestation of divine energy. Therefore, the month of which the full-moon day is related to the constellation of Mrigashirah, was the highest expression of energy for a period of about 1910 years ; that is, when the equinoctial point was between six degrees and forty minutes of Gemini, and ten degrees of Taurus—the Twenty-six degrees and forty minutes of the asterisms of Mrigashirah and Rôhinî. The beginning of Rôhinî falls at ten degrees of Taurus. From thence up to the present, 10 *plus* 30 *plus* 23, that is, 63 degrees, have been travelled over. This gives a period of $\frac{25791 \times 63}{360}$ = about 4513 years. The *Bhagavad-Gîṭâ* must have been spoken at a time before the last 4513 years. This means that the dialogue between Shrî Kṛishna and Arjuna must have taken place at least 2607 years before Christ.

The whole thought of the *Upaniṣhaṭs*, the whole teaching of

Hinḍu philosophy, would be outraged, if we supposed that the speaker of the *Bhagavad-Gîṭâ* could have said that the month of Mârgashîrsha was the highest manifestation of divine energy, at a time when the vernal equinoctial point had passed into Krittikâ.

There is another consideration which helps us to determine the date of the *Bhagavad-Gîṭâ*. Tradition says that the *Bhagavad-Gîṭâ* was preached on the battle-field of the *Mahâbhârata*, on the first day of the battle, when both the armies were standing face to face.

It was ten days after that day that Bhîshma, the first generalissimo of the Kaurava army, fell. Now in the commentary of the *Mahâbhârata* by Nîlakanṭha, we find the following in the *Bhîshma parva*, *Bhagavad-Gîṭâ parva* (chapter XVII., verse 2) :

" That was the day (when the battle began), when the moon had gone to the country of Maghâ."

On this the commentary says :

" The constellation of Maghâ is sacred to the Pitris. The country of Maghâ is the *pitriloka* (the world of the departed ones). When the moon was in the *pitrilôka*, then the battle of the Kurus and the Pândavas began. So says the *Bhârata Savitri* :

हेमन्ते प्रथमेमासि शुक्लपक्षे त्रयोदशी ।
प्रवृत्तं भारतं युद्धं नक्षत्रेयमदैवते ॥

" In the season Hêmanta, the first month, the 13th lunar day of the bright fortnight, in the constellation of which the deity is Yama, the battle of the *Mahâbhârata* began. The first month (of the Hêmanta) is the Mârgashîrsha. Here by the words ' 13th lunar day ' should be understood the fourteenth lunar day, as it comes on the same (solar day)."

Further,

अर्जुनेन हतो भीष्मो माघमास्यासिताष्टमि ।
त्रयोदश्यांतु मध्याह्ने भारद्वाजो निपातितः ॥

' Bhîshma was disabled by Arjuna on the 8th day of the dark fortnight of Mâgha. On the 13th, at mid-day, Drôṇa was killed. These two lunar days are arrived at by adding 10 and 15 to 14, and not to 13. (Bhîshma fell ten days after the battle began, and Drôna 15 days thereafter.)'

" Here the word Mâgha is used to denote the month of Pausha (that which comes after Mârgashîrsha), because at this time the *ayana* desired (the winter solstice) is in Makara. It is thus that this becomes possible. The 8th of the dark fortnight determines this. Otherwise (if the beginning of the battle be put on the 13th) their deaths would fall on the 7th and the 12th lunar days respectively.

" Duryôdhana's death is again put down to have taken place on *Amâvâsyâ.* This should be understood to mean the *Pratipadâ,* the first day of the next fortnight.

The asterism, whose deity is *Yama,* is not here the Bharanî but the Mrigashirah, which has a dual deity—Sukra (Venus) of the first half, and Buḍha (Mercury) of the second half.

Further,

च त्वारिंशदहान्यद्य द्वे च मेनिःसृतस्यवै ।
पुष्येण संप्रयातोऽस्मि श्रावणेपुनरागतः ।

" Forty days and two have to-day gone since I went out. I left under the constellation of Pushya and have come back under the constellation of Shravaṇa."

This was said by Baladeva on the 18th day of the battle, when he returned from his pilgrimage. Hence the battle finished in the constellation of Shravaṇa. It must have begun in the 18th asterism before this, *i.e.,* in the constellation of Mrigashirah. It cannot be Bharanî, because three asterisms cannot disappear in 18 days. And because the Kârtikî (the full moon day of the month of Kârtika falls when the moon is in the constellation of Krittika, therefore on *Chaturdashi* (the 14th day of the month of Mârgashîrsha) the constellation of Mrigashirah only can possibly fall.

" Further the night-battle is said to have taken place on 12th Pausha dark, when the moon was to rise three *Muhûrtas* before sunrise.

" Further, Bhîshma says on the day of his death :—

" I have been sleeping here on the bed of arrows for 100 *minus* 58 (*i.e.,*) 48 nights.

This comes up to Mâgha Suḍḍha (bright) 5th from Pausha Kṛshna (dark) 8th.

" Kṛshna went to Hastinâpura on Kârtika Suḍḍha, 12th. Armies came out on Mârgashîrsha dark, 5th. From Mârgashîrsha dark, 5th, to Pausha bright, 1st, we have forty-two days. The battle began on Mârgashrsha bright, 13th." Thus, according to the calculations of Nîlakanṭha, it was on the first of the bright fortnight of the month of Pausha that the battle of the *Mahâbhârata* ended.

RÂMA PRASÂD.

(*To be concluded.*)

of the science of character is the way it indicates to us of developing desirable elements absent in the individual character and of atrophying undesirable elements. Each temperament manifests itself in useful as well as injurious ways. The former has to be encouraged, and the latter discouraged. This is possible only when the science of temperaments is correctly understood, and self-analysis and self-training intelligently conducted. Then alone will the art of life be based on science, and the conduct of life become a conscious, rational working with nature, and man will become more than a helpless plaything of nature, which she toys with as the waves of the sea play with weeds floating thereon.

P. T. SRINIVASA IYENGAR.

(*To be continued.*)

THE DATE OF THE BHAGAVAḌ-GÎṬÂ.

(*Concluded from p.* 622.)

FORTY-TWO days after this, on the 5th of the bright fortnight of the month of Mâgha, Bhîṣhma finally died on his bed of arrows.

It is said in the *Mahâbhârata* that Bhîṣhma had been waiting since his fall for the sun to turn towards the north before he should leave his body. It is further said that Yudhishṭhîra came to Kurukshêtra just as the sun turned towards the north. It was, therefore, either on that day or a little before, that the winter solstice fell in the year of Bhîṣhma's death. Now we know that in the Hinḍû Calendar the month is called Mâgha when the full-moon day of the month begins in the constellation of Maghâ. The constellation of Maghâ is the tenth mansion. It stands for 4 : 0° 0′ to 4 : 13° 20′, *i.e.*, 13 degrees 20 minutes of the sign of Leo. Now if the full-moon day in any year begins just at the end of Mâgha, the moon becomes quite full at the end of the lunar day. The length of the lunar day varies. It is possible that the moon should become quite full just near the end of the constellation of Pûrvaphalguni (the next constellation after Maghâ), when the day begins just in the end of that constellation (Maghâ). It comes to this that the month of Mâgha under these conditions really ends when the moon is at about 4 : 26° 20′, *i.e.*, when the sun is at 10 : 26° 20′ ; because the moon is full when the sun is in opposition.

Now the full-moon day is ordinarily the 15th from the beginning. But sometimes it is also the 14th or 16th. If we put down the fortnight under discussion as of 14 days, nine days will have passed from the 5th to the full-moon day, and, therefore, the sun would have been at 10 : 17° 20′ on the day of Bhîṣhma's death.

Now it has been said that the sun had just turned towards the north on the day before, that is about 10 : 16° 20′. Now the winter solstice is behind the vernal equinox by about 90° 13′. The vernal equinox must have, therefore, in the year of Bhîṣhma's death, been at 1 : 16° 33,′ *i.e.*, at 16 degrees 33 minutes of the sign of Taurus. The vernal equinox is now about the 7th degree of the sign of Pisces. Therefore, roughly speaking, the vernal equinoctial point has moved 17 *plus* 30 *plus* 23, *i.e.*, 70 degrees, since the year of Bhîṣhma's death. This would give us $\frac{25701}{36070}$, *i.e.*, $\frac{180587}{36}$, *i.e.*, about 5015 years. This gives us the date of the *Bhagavaḍ Gîṭâ* to be about 5015 years from the present, *i.e.*, when the vernal equinox fell in the 17th degree of Taurus, in the constellation of Rôhinî, on Mârgashîrsha bright, 13th.

If, however, we put down that up to the present, 70 degrees 23·5 minutes have been travelled over by the vernal equinoctial point since Bhîṣhma's death, we get 5043 years as the date of the battle of the *Mahâbhârata*, *i.e.*, 3137 years before Christ. This would take the vernal equinox to about 1 : 17° 23,′ in the sign of Taurus.

Thirteen years before this were passed in exile by the Pâṇdava princes ; and about three years before this, was born Abhimanyu, the son of Arjuna and the father of Parîkshiṭ, as he is said to be sixteen years of age at the time of the battle. But the date of the Râjasûya sacrifice of Yudhishṭhîra must be 5056 (5043 *plus* 13) years from the present year (1906).

If we put the birth of Lord Buḍḍha the great Saka prince, at 623 B.C., we find that 1906 *plus* 623, *i.e.*, 2529 years have now elapsed. The Râjasûya sacrifice of Yudhishṭhîra, therefore, took place 5056 *minus* 2529, *i.e.*, 2527 years before the Buḍḍha.

In the *Bṛhat Samhitâ* we find Varâhamihira saying :

" If to the time of Saka are added 2526 we get the era of Yudhishṭhîra."

This brings us to 2529 *plus* 2526, *i.e.*, 5055 years. It may be mentioned that at one time it appeared to me that the Saka of Varâhamihira meant the era of Sâlîvâhana. That, however, is now detected to be a mistake.

These calculations are further supported by being in perfect accord with the Hindû tradition. The reign of Parîkshiṭ is said to have begun in the beginning of Kaliyuga. Kṛṣhṇa is said to have left the world in the end of the Dvâpara yuga, and Kali is said to have begun with his departure. The Râjasûya sacrifice of Yudhishṭhîra falls 49 years before the beginning of the Kali age, and the battle of the *Mahâbhârala* was fought 49 *minus* 13, *i.e.*, 36 years before the *Kali*.

Thus we find that when Queen Gândhârî, the mother of Duryôdhana, was wandering with Shrî Kṛṣhṇa on the battle-field, she said:

" O Gôvinda ! because you remained indifferent, while the Kauravas and the Pândavas killed each other, you will kill your own tribe. In the 36th year from this your sons and ministers will be destroyed and you yourselves will die by vile means."

To this the Lord replied, smiling :

" No one else besides myself can destroy the Vrishṇîs. I know all that. You are saying what is already ordained," &c.

In the *Mausala Parva* I, 13. We find Vaishampâyana saying that in the 36th year after the great battle, all this came to pass. The Vrishṇîs destroyed each other. Kṛṣhṇa left the world. Arjuna brought his kith and kin from Dwârka. Yudhishṭhîra abdicated in favour of Parîkshit, making him king of Hastinâpura, and Vajra the Yâḍava prince, the ruler of Indraprastha.

It will be useful here to summarise the points of the argument. Kṛṣhṇa says in the *Bhagavaḍ Gîṭâ* : " I am the month of Mârgashîrsha."

The highest manifestation of divine energy in any form is always chosen by him as his *vibhûṭi*. The months are *prajâpatis* and manifest the luni-solar energy of the Lord. The month in which the highest manifestation of this energy takes place is the month in which the full-moon day falls in the constellation which is for the time being the first of the year ; and which gives name to a month. The first constellation of the year is that in which the vernal equinoctial point may for the time being be, and in which the sun and the moon are both, for this very reason, the strongest. The month which takes its name from any constellation, retains this position for about 1910 years. The month of Mârgashîrsha retained this position up to 4513 years ago from the present ; or about 4513 *minus* 1906 years B.C. No Hinḍû philosopher could have been guilty of such an anachronism as to claim the month of Mârgashîrsha to be the highest manifestation of divine energy at a time later than 2607 years B.C. It being impossible that the *Bhagavaḍ Gîṭâ* could have been spoken later than this, we must go back to the Hinḍû tradition which places the poem a few hundred years earlier, at the time of the battle of the *Mahâbhârata.* This date is again astronomically determined to be 5143 years from now, or 3137 years before Christ. The battle began on the 14th lunar day of the bright fortnight of the month of Mârgashîrsha, and it was 52 or 53 days after this that Bhîṣhma died having lain on the bed of arrows for about 42 days after the battle had raged for 10 days. The date of Bhîṣhma's death is calculated by Nîlakantha to be the 5th of the bright fortnight of Mâgha, that is to say in the month in which the full-moon day begins in the constellation of Maghâ.

In the preceding calculations I have assumed that the full-moon day began in the year of Bhîṣhma's death, in the end of the constellation of Maghâ. That it must have been so appears from the following considerations : In the *Udyôga Parva, Bhagavaḍḍhyana Parva,* Chapter 141, verse 18, we find the Lord Shrî Kṛshna saying to Karna :

" After seven days from to-day will fall the *amâvâsyâ ;* make preparation for battle then ; that lunar day is said to have Shukra for its deity." Now Shukra is the deity of the constellation of Jyêshthâ. The meaning is that since this *amâvâsyâ* falls in the constellation of Shukra (Jyêshtha), the battle preparations may be begun on that day. This *amâvâsyâ* is of the dark fortnight of the month of Mârgashîrsha, as Nîlakanṭha says. This fortnight is calculated by him to be only of 13 days, thus indicating, as he says, great social commotion. He further says that the deficiency in one fortnight is made up in the other. Hence the next fortnight, the bright one of Mârgashîrsha, must have 17 instead of 15 days only. The lunar asterism, therefore, that will fall on the full-moon day of this month in the year in question, will be the 17th from Jyêshtha, that is to say, the constellation of Punarvasu. The full-moon day of the month of Mârgashîrsha will thus begin in the constellation of Ârdrâ, instead of in the constellation of Mṛgashirah, the one before Ârdrâ, and in which it should have usually begun. Now if we deduct two signs from 4 : 26° 20′, at which point we have put the ending of the full-moon day of Mâgha in the year of Bhîṣhma's death, we get 2 : 26° 20′ as the point at which the full-moon day of Mârgashîrsha would end. This is about half the constellation of Punarvasu. It begins, that is to say, in the constellation of Ârdrâ instead Mṛgashirah. Those who are familiar with the Hinḍû almanac need not be told that change of relation between the full-moon day and the constellation which gives name to a month, is quite possible, and that it indicates astrologically great commotion. There can thus be no doubt whatever that the full-moon day of Mâgha ended about 4 : 26° 20′, when the sun was about 10 : 26° 20′, in the year of Bhîṣhma's death. Thus the fact that the *amâvâsyâ* of the then month of Mârgashîrsha coincided with the constellation of Jyeshthâ, confirms the fact that the winter solstice fell in the year of the battle of the *Mahâbhârata*, in the lunar month of Mâgha, about 10 : 17°, that is to say about 17 degrees odd minutes of the sign of Aquarius. It will perhaps not be amiss at this place to go a little more deeply into the question of the date of Bhîṣhma's death, and the true interpretation to be put upon certain passages of the *Mahâbhârata*. Bhîṣhma fell on the 8th Pausha Badi. This gives us eight nights up to the *amâvâsyâ* of that month. Then we add to this 15 nights of Pausha Suḍḍha (bright). This gives us 23 nights. Add to this Mâgha Badi 15 nights. We have thus 38 nights. To this add 4 nights, up to the night of 4th Pausha Suḍḍha. We have thus 42 nights. It must have been, therefore, on the 5th of Pausha Suḍḍha, the 43rd day after the fall, that Bhîṣhma said to Yudhshṭhîra :

> अष्टपञ्चाशतंरात्र्यः शयानस्याद्य मेगताः ।
> शरेषुनिशिताग्रेषु यथावर्षशतंतथा ॥ २७ ॥
> माघोऽयंसमनुप्राप्तोमासःसौम्योयुधिष्ठिर ।
> त्रिभागशेषःपक्षोऽयं शुक्लो भवितुमर्हति ॥ २८ ॥

As I have said, Nîlakanṭha translates this to mean that 100 *minus* 58 nights had passed, and not 58, when this was spoken. As Bhîṣhma says this is the month of Mâgha, the interpretation of Nîlakgnṭha must be accepted, for 58 nights will carry us into the month of Phâlguṇa Badi. Here, besides the month becoming wrong, the fortnight also will become the dark one; whereas it is clearly mentioned that the fortnight was the bright one. It must also be remembered that Bhîṣhma, who was waiting for the return of the sun northwards, could never have thought of leaving his body in the dark fortnight, for it is in the bright fortnight that the prâṇa currents prevail, as in the northern *âyana.* The dark fortnight is sacred to the currents of *Rayi* like the southern *âyana* (see the *Gîṭâ* besides the *Upaniṣhaṭs).* In the light of these remarks, the verse No. 5 of the 167th Chapter of the *Bhîshmasvargârôhaṇa parva* must be rejected as spurious. That verse is :

" Having lived in the best of cities for 50 nights, the best of men (Yudhishṭhira) remembered the vow of the best of the Kurus." Yudhishṭhira could not have lived in the city for 50 nights after the battle, before he went to Bhîṣhma at Kurukshêtra ; for that would take us to the dark fortnight of Phâlguna. It appears that some ignorant versifier, having not understood the real meaning of Bhîshma's words as explained by Nîlakanṭha, eliminated eight days which elapsed between the fall of Bhîṣhma on the 10th day of the battle and end of the battle on the 18th day, and said that Yudhishṭhira remembered the vow of Bhîṣhma 50 nights after. This verse must, therefore, be rejected as spurious.

There is another difficulty which must be dealt with in connection with verses 27 and 28 which run thus :—

अष्ट पञ्चाशतं (&c., as quoted above.)

The words अष्टपञ्चाशतं of the 27th verse have been dealt with. The meaning given by Nîlakanṭha gains point by the contrasting words यथा वर्षशतं तथा. The translation would run thus :—

One hundred *minus* fifty-eight nights have to-day gone for me sleeping on pointed arrows, as if it were one hundred years.

The next verse would naturally be translated thus :

" This has come, O Yudhishṭhira !, the lunar month of Mâgha, of which a third portion remains; this fortnight must be the bright one."

Thus translated the view of Nîlakanṭha as set forth above is made out clearly. For the third of a month comes to ten days. Ten days of the month of Mâgha remaining, means that this was being spoken on the 5th of the bright fortnight of Mâgha. This would mean that 42 days had elapsed since his fall, when Bhîṣhma was saying this to Yudhishṭhira.

But the difficulty arises from an apparently spurious passage in the commentary of Nîlakanṭha on this verse. Thus we find in the commentary:

माघोऽयमिति सौम्यश्चान्द्रः । मासस्य चदुर्भाग करणे सार्धसप्तभागत्वात् अष्टम्यर्धस्या निवृत्तत्वेन प्रथम भागस्य विद्यमान त्वात् त्रिभाग शेषो भवितुमर्हति· इत्यर्थः तेनाद्याष्टमीत्यर्थः ॥

"The verse runs 'maghoyam, &c.' The word *Saumya* means lunar. When a month is divided into four parts, one half is 7½. Half of the eighth is therefore not passed, and the first part is in passing; therefore it remains by three parts (?). Hence the meaning is that it is the 8th lunar day to-day."

This is something very involved, and the process of reasoning is not quite clear. It appears that while commenting upon the verse 'Mâgha vishayagah somah' in the *Bhîshma Parva,* Nîlakanṭha had come to the conclusion that Bhîṣhma spoke this verse to Yudhishṭhîra on the 5th of the bright fortnight of Mâgha. Hence, when he came after that to the verse itself in the Anushâsana Parva, he could not have explained it to mean that the day was the 8th lunar day. This portion of the commentary itself must, therefore, be rejected as spurious. And it appears that it is from a misunderstanding of this verse that the notion seems to have got abroad that Bhîṣhma's death took place on the 8th, instead of on the 5th of the lunar month of Maghâ Suḍḍha.

Thus in the printed copies of the *Bhîṣhmastavarâja* we find a verse to the following effect:

निवृत्तमात्रेत्वयने उत्तरे वै दिवाकरे ।
समावेशयदात्मान मात्मन्येव समाहितः ॥ ३ ॥

शुक्लपक्षस्य चाष्टम्यां माघमासस्य पार्थिव ।
प्राजापत्ये च नक्षत्रेमध्यं प्राप्तेदिवाकरे ॥ ४ ॥

" Just as the *âyana* was changed, and the sun moved northwards, he (Bhîṣhma) took to Samâdhi, and sent his soul into the (Universal) soul. 3.

And on the 8th of the bright fortnight of the month of Mâgha O King ! when the asterism was the one sacred to Prajâpati, and the sun on the meridian, " (he died) 4.

Now this 4th verse does not appear in either of the printed copies of the *Mahâbhârata*, printed at Calcutta or Bombay. If, however, this verse is to be taken as part of the real *Mahâbhârata* then we should read ऽञ्चम्यां in place of चाष्टम्यां ; because it would then mean that Bhîṣhma died on the 5th of Mâgha Suḍḍha ; and the date would be in accordance with the calculations of Nîlakanṭha.

Further, the asterism mentioned in this verse is the one sacred to Prajâpati, *i.e.*, Rôhinî. We are told that Balaḍêva returned from his pilgrimage on the 18th day of the battle under the asterism of Shravaṇa, on the *amâvâsyâ* of Mârgashîrsha Badi ; and that it was on the 1st Pausha Suḍḍha, on the same solar day, that Duryôdhana died. This means that the sun rose on that day under the asterism of Shravaṇa. After that came Dhanishthâ, in which the first day of the lunar Pausha began. This must have ended about the beginning of the asterism Shatabhisha. From 1st Pausha Suḍḍha to 5th Mâgha Suḍḍha are 35 days (Pausha Suḍḍha *plus* 15 Mâgha Badi *plus* 5 Mâgha Suḍḍha). Now the 35th asterism from Shatabhisha is the Rôhinî. No other way of calculation makes these statements square with the calculations of Nîlakanṭha. We thus see that the calculations of Nîlakanṭha are the most reasonable ; and must, therefore, be adopted as true.

The result then is that the battle of the *Mahâbhârata* was fought 5043 years ago from the present time (1906). This must also be put down as the date when the *Bhagavaḍ Gîṭâ* was preached.

In the present form we have the poem as recited by Vaishampâyana to King Janamêjaya, the son of Parîkshiṭ. Parîkshiṭ, the grandson of Arjuna, ascended the throne of Hastinâpura at the age of 36, and reigned for sixty years.

It was thus 5043 *minus* 1906, *i.e.*, 3137 years before Christ, that the teaching of the *Bhagavaḍ Gîṭâ* was given to Arjuna by his divine charioteer and teacher, the Lord Shrî Kṛshṇa, on the battle field of the *Mahâbhârata*. Sanjaya heard the teaching given, and repeated it to King Dhritarashtra. Vyâsaḥ, the Ṛshi, taught the whole story to his disciples. Vaishampâyana, one of his disciples, recited the same to Janamêjaya 3041 years before Christ. At this recitation was present Ugrashrava Sauti the son of Lômaharshaṇa. He thereafter went on a pilgrimage to various places ; and went to see Kurukshetra, the scene of the celebrated battle. While returning from there he went to the twelve-year-long sacrifice of the *Kulapati* Shaunaka at Naimishâraṇya. Here he recited the *Mahâbhârata* including, of course, the *Gîṭâ* as related by Vaishampâyana. This was still in the reign of Janamêjaya. Sauti gives a description of the contents of the *Mahâbhârata*, giving the *Parvas*, the number of verses contained in each chapter, and also the principal subjects treated in each *Parva*. The *Bhagavaḍ Gîṭâ Parva* is duly mentioned. The verses of the *Bhîṣhma Parva* of which the *Bhagavaḍ Gîṭâ Parva* is a part, are mentioned as 5884 in number. Of the contents of this *parva*, among other subjects it is said, that in this *parva*, Vâsuḍeva of great wisdom destroyed Arjuna's mental darkness which was caused by forgetfulness, by arguments explaining *môksha*.

This shows that the *Bhagavaḍ Gîṭâ* existed in the *Mahâbhârata* at that time. It cannot be a later interpolation.

RÂMA PRASÂD.

When we, in our study of human history endeavor, to gauge the moral force or greatness of a people or race, we have but one standard of measurement—the dignity and permanence of their ideal, and the abnegation wherewith they pursue it.—*Maurice Maeterlinck.*

14. Karma and Reincarnation as Applied to Man, Parts 1-5

Lucifer, v.9 (September 1891-February 1892)

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by Rama Prasad, M.A., F.T.S., *revised and enlarged for the Press.)*

THE subject before us is of so vast and varied a range, that it is impossible to do it even a small amount of justice, in two papers like these, which howsoever long must still be too short for the important subject of Karma and Reincarnation. This is my only excuse for the rather unusual length of these papers, which will no doubt be somewhat of a strain upon the kind patience of my readers.

The Laws of Karma and Reincarnation are to my mind absolutely necessary for the explanation of the present phenomena of human life. A full and comprehensive view of the life of man, as it has been, is, and is bound to become in future, leaves no doubt as to the truth of these all-pervading laws. We therefore divide the subject into three heads naturally. Under the first head we register the various and multifarious phenomena of life, which make up the sum total of human existence, together with the laws which govern birth, preservation, and death; under the second head we discuss the genesis of our present human life; and under the third, what we learn from the past and the present of our life-manifestations, leads us on naturally to the future. Thus before we can hope to understand the doctrine of Karma and Reincarnation we must take a comprehensive view of

1. What we are now;
2. What we were in the past, and how we have become what we now are; and
3. What we are bound to become in future and how.

The answer to these questions in brief is this:—

1. We are now such beings as live entirely in and by Karma. Our life is nothing more than a bundle of Karmas (actions).
2. Our life begins with Karma, and we have become what we are by Karma.
3. We are bound to develope yet further along the same lines of development on which we have been proceeding in the past, and this development is to take place by Karma.

The Law of Karma may then be enunciated as follows:—

1. Human life is nothing more than a bundle of certain actions.
2. Present actions are always the uniform consequents of past actions, and are in their turn bound to become the invariable antecedents of other consequents. This is the Law of Karma. From this is drawn a corollary.

Cor.—Human life is eternal.

The facts of incarnation and reincarnation are found to be the necessary results of the Law of Karma. But before proceeding further, let me enunciate the Law of Reincarnation also.

1. Incarnation means the manifestation of life in gross matter.
2. The conditions of the manifesting life must always be consonant with the gross matter wherein it manifests.

3. Reincarnation means a change of the sum total of the conditions of the manifesting life, and thus a change of the gross body.

I shall now proceed to explain and establish these laws.

Human life, as we see it, is divided into two sets of experiences.

1. Physical experiences, which consist in the manifestations of what is called our physiological self—the *pránamaya kosha.*

2. Mental experiences, which consist in our cognitions, emotions, wills and desires.

These physiological and mental manifestations are objects of observation, and so are their laws. Nobody can deny them.

Our physiological experiences may be classified with ancient Indian philosophers under five heads:—

1. *Prána* :—This is that manifestation of life which draws atmospheric air from without into the system.

2. *Apána* :—This is that manifestation of life which throws out of the system things which are not wanted there.

3. *Vyána* :—This is that manifestation of life which keeps the gross body in its particular state of preservation.

4. *Samána* :—This is that manifestation of life which draws food and drink into the system, and distributes its essence all over the body.

5. *Udána* :—This manifestation of life consists in all movements of the human body, or its various parts, from its state of rest or action. It also means the tending of life in general towards an escape from the present gross body.

There is no manifestation of human life which does not fall under one or other of these heads. Upon the manifestation which is called *Vyána*, depend all other manifestations. Unless the anatomical systems of the human body were preserved, the other manifestations would evidently be nowhere. Without bone, muscle, nerve, vein, hands, feet, eyes, ears, nose, tongue, &c., there would be no life-manifestations. *Vyána* therefore is the most important, inasmuch as it is the basic manifestation of human life.

This important manifestation of life, in the very act of maintaining intact the anatomical systems of the human body, consumes it; and the external forces of nature help it in this consumption. The necessity therefore arises of replacing these lost materials, and this is done by the life-manifestations known as *Samána* and *Prána.*

It is needless to further specifically describe these manifestations. All that is necessary to see is that these manifestations, each and all of them, are motions of one kind or other, along certain well-marked lines.

We learn then from observation that life is a certain force, acting in the gross human body, and manifesting itself in various acts and states, that is, performing all the functions of the human body, with which all of us are more or less familiar. But the questions now arise: Whence has this force come into the gross body? What is the nature and constitution of this life-force? To answer these questions at once, let me tell you that the human life-force has its source in the sun, and that its constitution is of the solar ethers of Prana. In Sanskrit, while we give the name of *Prána* to the individual life-force, we give to the sun the name of *Paraprána*, the upper, higher (macrocosmic) *Prána.* But I need not quote here the authority of Sanskrit philosophy. It is a well-known fact that the sun is the source of all earth-life. If you study the phenomena of individualized life, you will find them to be identically the same with all those that the solar forces perform in external nature. Take for example the important function of breathing. Why do you draw a certain amount of atmospheric air into your lungs? A vacuity is produced there, and air rushes in. Why is vacuity produced? Because the lungs tend to and do expand, for without expansion there can be produced no vacuity. Now why is expansion produced? By the effect of some one of the five *tatwas*, which as you know are different modes of motion, and have a certain degree of heat as their inseparable accident.

This then is the explanation of the phenomenon of breathing. A certain amount of tatwic heat causes the lungs to expand, a vacuity is produced and air, of course, rushes in. Now, see what the sun does in external nature. All of you are familiar with the part which the sun plays in causing the monsoon. The sun heats a certain portion of atmospheric air, expands it so as to produce a vacuum, and air rushes in from other portions of atmospheric space to fill it in. Is not this portion of the phenomenon in external nature quite identical with inspiration? The effect being the same, the cause too must be the same, and what other conclusion follows naturally from this, but that the pulmonary power of our constitution is solar in its nature?

Let us again analyze all the acts which constitute the phenomena of eating and digesting. We take a certain piece of the edible substance into our hand. The muscles of our fingers move in a certain familiar way, and arrange themselves round the substance so as to constitute the act of holding. Now what is motion? The muscles of your fingers expand or contract, and motion along the lines of expansion or contraction results. You may take it as a general rule that all physiological motion—all the movements of your body and its various parts—are in general the results of muscular contraction or expansion, or more strictly speaking of muscular tatwic vibration. What is it that you do in putting the edible substance in your hand into your mouth? What is it that you do in chewing? What is it that you do in swallowing? What is it again that happens in your stomach when your food is digesting? All is the result of muscular tatwic motion, or in more common language, of muscular expansion and contraction. The movements of your eyes, your face, your feet, your tongue, all are the results of muscular expansion and contraction. Even the keeping up of the form of your gross body is the result of motion.

If you now turn to external nature, you will find that all those movements of nature which we call external life are the result of some sort of expansion or contraction along various and varying lines, and that they are the result of solar life.

Professor Roscoe has somewhere remarked that physiology is nothing more than the chemistry and physics of the human body. This means that the life-principle in man performs the same functions which the solar forces of light, heat, chemical action, &c., perform in external nature. This is a very vast subject, and I must needs drop it here. But if you study and compare the phenomena of individualized human life with solar life as it manifests itself in our planet, you will find both to be identically the same. As the ancient philosophers used to say, the microcosm is an exact picture of the macrocosm. Man is a little universe in himself. We come then to the conclusion that all the phenomena of human life are motions of some sort, and that the sources of all these motions are identically the same as the various solar powers. The individual life-principle is in fact a picture of the sun. The principles of Universal Causation and Uniformity of Nature which are now universally recognized, point to the same cause when the effect is the same.

We have now arrived at a very important point. We have in fact established that the life-principle of man is a *material* body. Those of you who are accustomed to call gross matter only by that name, will be surprised to see this assertion made. "A wonder for once", you will perhaps think. "What we have all our life been accustomed to recognize as force is now termed matter." A little reflection will however show you that this is a hard fact in nature. All force is in fact *material*. Light is a mode of motion. Of what? Of the very rarefied *matter*, which science now recognizes as luminiferous ether. What is heat? A mode of motion. Of what? Of ether of course, but with this difference, that light is invariably constituted by a greater number of vibrations per second than heat. There is only a difference of planes between the two forces. What is chemical action? Why, simply a particular manifestation of light and heat, and therefore only a mode of motion of ether. What is electricity? What is magnetism? Both, without a shadow of doubt, are different modes of motion. Statical electricity becomes dynamical only while changing its present conditions and environments into others. Of what then are these two forces the modes of motion. Of nothing else evidently but of matter, and that, too, ethereal matter.

Now that substance of which all these forces are the modes of motion, is called by Sanskrit philosophy—the Vedanta—Prána. This Prána is a very rarefied *material* substance, and it fills all space. Prána performs all those functions which modern science assigns to luminiferous ether and more. Thus Prána is said to be a component whole of five ethers—the luminiferous of course, but along with it the soniferous—*ákása*, the tangiferous—*vayu*, the gustiferous—*ápas*, and the odoriferous—*prithivi*.

According to the Indian philosopher, light, as well as sound, touch, taste, and smell, are all different modes of motion of this substance, the Prána which fills all space. This Prána in connection with our planetary life assumes four progressive states of existence.

1. Solar, the suns being the highest centres of Prána.

2. Lunar and Planetary. This is solar Prána reflected, and has properties different from the sun. Planetary Pránas differ from each other, on account of the difference of distance and the absorption of certain spectral rays on different planets to the exclusion of others.

3. The atmospheric Prána, which changes vapour into rain water, and which in its luminiferous aspect shows itself as electricity.

4. Terrestrial Prána, whose motions are now known as magnetism. There is nothing in the cause which will not be present in the effect, and hence every earthy product must have more or less of all these descriptions of Prána.

That the Sanskrit philosophers recognized all this, a quotation coming further on will clearly establish. Here let me return to the subject in hand. Heat, light, electricity, magnetism, chemical action, and all other forces whose working constitutes life, are different modes of motion of a rarefied etherial material substance which fills all space, which is the component whole of five ethers, and which is found on earth existing on four different planes.

Our life-principle then is material, and all our actions and states are modes of motion of this material body. As this material life-body of solar ethers moves, the motion manifests itself in gross matter, the gross physical body is born, lives and dies. As I have already told you, this life-body is an exact counterpart of the gross body. A little reflection will show you that the external form of the gross body, too, cannot but have its source in the life-principle. For what is the external form of the gross body? A longer or shorter stature, a more or less bulky body; a proportion of varying lengths and breadths of the various parts of the body constitute what is called its form. If you analyze the phenomenon, the whole of it comes to this; the external body grows (moves) to a certain extent in length and breadth, and so do the various parts of the body in varying proportions, along different lines. It is these growths along various lines combined that give you the idea of what is called *form*.

It is from this evident that the external body, with all its various and varying qualities, and all its acts and movements, is an effect of the sun. The life of man is an ethereal body of matter, an exact counterpart of the external body. Its higher form of motion serves to govern the gross body. The mode of this government is determined by the various directions along which it tends to move in various degrees and proportions.

Having arrived so far, look a little around yourselves. You will find that no two human beings are exactly *alike* in their acts and appearances, although the substratum of these acts and appearances is the same in all of them. Every human life-body is in its constitution different from another. It has different tendencies to act and move no doubt; but it has also a *different form*, and a different period of active manifestation, *i.e.*, a different length of life. For whence otherwise the difference of form and length of life in a gross body? As we have already seen, even the form of the external body is a complex notion resulting from the various parts of the body growing to a certain extent along certain lines, and death simply means the passing of the present-life lines of motion into the *ákása* state for the time being.

It is not hard to understand that what we call our life is in fact a body of the ethers of Prána, just as our external body is made of the *Mahabhutas* which form the gross vesture of our mother earth. The important question, however, which now arises is this: Can and does this life-body survive without the gross body which for some time is its habitation; or does it lose its form and actions, and dissolve into chaos with death? In order to answer this question we must first answer another. We have seen that the form of our external body is caused by our individualized life-body, for otherwise there would be no difference of form between two gross bodies. The earth, or terrestrial matter of which the external bodies are formed, is just as formless comparatively as Prána appears to be. Whence then the different *ideas* of generic, specific and individual types? Did in fact these types exist *before* actual incarnation into their various gross vestures, or what?

Now every effect must have a cause. "No being out of non-being" (*na sato vidyate bhavo*), says the *Bhagavad Gita*. Besides the antecedent must always have all the elements of the consequent phenomenon; the cause must be adequate. Solar spatial Prána must then possess in itself the generic, specific, and individual types of our earth. Every human or other body must have pre-existing determinate lines of life-motion before they can show themselves in gross matter. In simpler words, our life-bodies must have existed before actual incarnation. But they of course existed potentially, as compared with actual earth-life. Without the pre-existence of these solar types the forms of earth-life would be simply impossible, for where otherwise would be the adequate cause? But Prána appears to us to be formless. There appear to be no typical life-bodies in the ocean of Prána. Can Prána be moulded into any forms? Whence do they come into the formless ocean of Prána, which fills all space? A little reflection will make it plain that Prána can be moulded into forms. You know that Prána is matter just as the gross matter you are familiar with, and all matter can be moulded into forms. The only thing that is necessary is a higher form of motion, which will determine the direction and extent of the various lines of motion which constitute form. This higher form of matter—for higher motion must always live in a higher state of matter—is known as *manas*, mind, or thought-matter. Thoughts are the various forms of this mental matter which imprint forms upon solar matter. Before however rising higher, you must make yourselves sure of the existence in the ocean of ethereal matter which fills all space of life-forms, the type of the genera, species and individuals of our planet. The capability of Prána carrying into it invisible forms and imprinting them elsewhere upon sensitive matter is now a well-known fact. Hence do we come to the conclusions that:

1. The life force of the human constitution is none other than individualized solar matter.
2. Every existing form has a pre-existing type in the ocean of solar matter which fills all space and which Sanskrit philosophy calls Prána.

And now comes the question, Are these pre-existing life-bodies destroyed or dissolved into chaos with death? "Matter is indestructible" says modern science. "Whatever is being can never pass into non-being", says the ancient Indian philosopher. It would be absurd to suppose that a thing which existed before birth would be destroyed with death. Solar matter is and remains there; the lines and motion which determine form are there. They cannot be destroyed. All that can be done is the lengthening or shortening of these lines of action as an effect of active life, and thus a change of external appearance as the effect of the change of proportion which the lengthening or shortening of various lines must necessarily entail. In simpler words no life-body can be destroyed or dissolved; it can only change its form. Hence the human life-body survives after death; in what state we shall see further on.

(To be continued.)

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SINCE we say that this universe was fashioned conformably to that paradigm of it (the intelligible world), it is necessary that every animal should by a much greater priority exist in that world. And if the being of that world is all-perfect, it is necessary that it should be all things; and that the heaven which is there should be an animal, and should not be destitute of the stars which exist in this sensible heaven. It is likewise requisite that the very subsistence of the intelligible heaven should consist in this. It is also manifest that the earth which is there will not be destitute of life, but will be much more vital (than this sensible earth), and will comprehend in itself all such pedestrious and terrestrial animals as the sensible earth is said to contain. Plants, likewise, established in life, will evidently be there, and also the sea and all water in life, and an ever-abiding stream. All aquatic animals likewise are there. The nature of the air, too, is a portion of the intelligible universe; and the aerial animals which it contains are analogous to the intelligible air. For how is it possible that things which subsist in a vital nature should not be vital? Since we find this to be the case with terrestrial natures. Hence, how is it possible that every animal should not necessarily be there? For as each of the great parts (of the intelligible universe) is from necessity, such, also, is the nature of the animals in these parts, in whatever manner it may subsist. The heaven, also, which is there, subsists intelligibly. All the animals, likewise, which are in the sensible heaven are there. Nor is it possible they should not be there; for if it were posssible, they would have no (sensible) subsistence. He, therefore, who enquires whence these animals derive their subsistence, enquires also whence the heaven which is there originates. But this is the same thing as to enquire whence animal is derived. And this, again, is to inquire whence all life and all intellect originate. For in the intelligible world there is not any indigence nor any defect; but all things possess a plenitude, and as it were an exuberance of life.

PLOTINUS, *Seventh Book of the Sixth Ennead.*

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by Rama Prasad, M.A., F.T.S., *revised and enlarged for the Press.)*

(Continued.)

IN the meanwhile we must make ourselves master of what happens when a child is conceived, for it has been said that the child inherits everything from the parents. With conception begins the life of a child. Conception results when the germ and sperm cells—the *sukra* and *rajas* of the Hindus—come together. These cells have a certain form, and although it is impossible to *see* in them the future fully developed human being, it might very well be said that they bear the stamp of the forms of the father and the mother, and that it is these parental impressions which give birth to the form, &c., of the future child. This is the theory of heredity. This theory holds that the whole life of a child—form, tendencies, characteristics, &c.—come to him or her from the parents, by way of impressions upon the germ and sperm cells. Now there is no doubt that the germ and sperm cells in the mother's womb have in them all the impressions which are to develope into the future child; for there can be nothing in the consequent which is not present in the antecedent. The same thing is always present in the antecedent as in the consequent; in the latter, however, it is *in esse*, while in the former *in posse*. But the question is, Whence do these impressions come? The theory of heredity says from *the parents*. Let us examine this assertion—with reference to that factor of these impressions which causes length of life.

The child when born has a certain amount of the life-energy, which carries it through a long or short term of life as the case may be. Life is indestructible, and the impulse of solar life, when energizing the gross matter of earth, is coëxistent with the sun. When, therefore, it is individualized in a gross organism, it is never deprived of its power of throwing out impulses of energization, because individual life is as it were a continuation of solar life. But if this energization be taken to be the source of length of life, as on the principle of heredity it must be, then it must be granted that the impulse of energization, which one organism imparts to another, can only be proportionate to its own strength. Can it indeed be possible for any living organism to impart to its child a longer term of life than is its own portion? While the parents may die a decade after the birth of their child, the child may live on to seventy. Is it not anomalous that the same life-force which could, or could not, keep the parents alive for ten years, should impart to another portion of matter a life of seventy years or only of a single hour! But that objection, it might be said, applies to the sun as well. Why does not the sun always keep alive a gross body? Why does a gross body die, when the sun is yet living? Now there is no doubt that gross bodies would die when the sun dies. Why does not, therefore, a child die with the death of the parents? Because, it might be said, the life of a child-organism depends after birth upon its living according to the laws of life and health, and not upon the impulse imparted by the parent organisms. This presupposes two things: first, that the child who lives longer than its parents must have the tendency to live according to the laws of health to a stronger degree than the parents. Is this tendency inherited, or what? If inherited, the same question repeats itself in another form. If not, we must give up the theory of heredity as insufficient to account for the tendency to live according to the laws of life. The second question that arises in this connection is, Why does a child sometimes die immediately after birth? It has not certainly lived against the laws of life. Will it be said that it was but an imperfect attempt of nature? If so, we must throw the theory of heredity to the winds; for whence in that case the imperfection? Such an assertion would again beg the question. The riddle of human life will never be solved with any amount of satisfaction, unless and until we admit the existence of the individual types of child and parent, independently of each other, the one being drawn to the other by some affinity and depending on it only for birth.

Now, however, to answer the question, Why does the gross body die when the sun is yet alive? In the first place, this question seems to suggest that the life of the parent-organism is co-eternal with the sun, for otherwise there would be no use in comparing the two. This in fact is the case, and it is this fact which among other things demolishes the theory of heredity most completely. When every parent-organism is co-eternal with the sun, every individual life-body must have existed before the actual life of any gross organism.

But the question might be taken as an objection to the theory of the co-eternity of human life with the sun. But, someone may say, had individual life been co-eternal with the sun, the gross body would never have died. The answer to this question is that the life of the sun enters gross matter only little by little, and is rising into perfection by grades. The conditions of earth life as dependent upon the sun are such that sometimes the negative forces prevail upon the positive, and at others the positive upon the negative. There must therefore be a recurring of the positive and negative states of sun-matter, as living in and upon earth. Death is the negative state, and life the positive state of solar matter. The senses work and rest; the organs of action work and rest; the lungs alternately work and rest; the stomach works and rests; in fact every power of the human constitution that can be made the subject of observation is seen to exist alternately in an essential and potential state, the one succeeding the other. None of these powers can live for ever in the potential or essential state; each must succeed the other in regular order. Hence the conclusion is inevitable that the power of *Vyâna* which gives form to gross matter and keeps up the anatomical structures, must also live alternately in the two states—potential and essential, rest and work, negative and positive. The potential state of the manifestation of *Vyâna* is death, and its essential state, life. There must therefore be recurring births and deaths of human life-types, until the soul progresses far enough to pass out of the dominion of the sun. This, however, by the way. The laws which govern the passing of human life out of one of these states into the other, are a little complicated; they cannot be completely discussed in this paper. What is necessary, however, will appear in the context. The negative force of the parent-organism being destined to overpower the positive force in a certain fixed period, the same law cannot be asserted with regard to an individual organism. Besides the child organism is not seen to depend upon the parent-organism, as the earth upon the sun. The child is not seen to be in the positive or negative state when the parent is in either state. Hence we may conclude that the parent organism has at least nothing to do with the length or shortness of life in the child. The energy which causes this has not come from the parents; and it is obviously not dependent always upon living according to the laws of life. Whence then? according to the theory of Karma and Reincarnation, from the lengthening or shortening of the lines of our life-motion, which is caused by our own actions in a former birth. Without this theory it is impossible to explain all the facts of human life, and there is no phenomenon of life which does not receive the most intelligible explanation from this theory. The theory of heredity falls to the ground by the very patent fact that children are never absolutely like their parents, and sometimes very remarkably different from them—in colour, features, virtue, vice, knowledge, &c. But the theory of Karma is fully equal to the explanation of all these phenomena, and many more, which the theory of heredity will never even dream of explaining. The subject might be enlarged upon, but the limits of my paper will not allow it. Suffice it to say that if you study the subject a little deeply, you will find the theory of heredity to be very inadequate. Hence it must be rejected in favour of the theory of Karma and Reincarnation.

We have now arrived at the following important conclusions:—

1. That human life—and in fact all life—is material.
2. That the ethereal solar matter is the source of life.
3. That the individualized human life is the source of the form, appearance, colour, height, breadth, and all the various and varying actions of human life.
4. That the bodies of life—the *prânamâyakoshas*—are just as good bodies in every way as the bodies of gross matter.
5. That the solar matter of which our life-bodies are made, being indestructible, the types of all the genera, species and individuals of our planet are eternal. They exist as such before the birth and after the death of the gross organisms in which they manifest themselves periodically.

We have thus come to know certain very important facts about what our physiological life is. We must now go a little higher before we can fully understand what human life is as a whole. I have already hinted at the existence in the universe of a form of matter, higher in energy than solar matter. This matter I have named thought-matter, or *Manas* as it is called in Sanskrit. The centres of this thought-matter are called *Manus*. A *Manu* is in fact that bundle of ideas for the Universe, which in man is called the mind—Sanskrit *Manas*. It is these ideas which are the immediate cause of the substance and form and powers of *prâna*. And it is these ideas which have caused the existence of life-bodies in the ocean of *prâna*. You know very well that the human mind has a very great power upon the human life-body, and I may tell you here in brief that the object of *Yoga* is to give it the fullest power over *every* manifestation of human life, to render even the involuntary manifestations voluntary.

While speaking of cosmic evolution it becomes necessary for us to posit the existence in the universe of this ocean of thought-matter, and of various *mental bodies* in this ocean. We have seen that life-bodies must exist in the ocean of *prâna*, for otherwise the existence of planetary gross organic forms would be unintelligible. We find also existing in the universe innumerable suns which, as we have seen, are centres of *prâna*; or as we might say the common reservoirs of the life-types of the planets. The suns differ from each other in the greater or less presence of the tatwic forces of *prâna*, and thus in size, in colour, in being single, double, triple, or multiple, and thus in those characteristics of planetary life which emanate from them. The nature of this difference is the same as that which obtains among individuals of a species. Here then is a clear difference of form among the suns themselves. The solar prototypes of planetary life must then have their own prototypes, for otherwise their existence would be impossible.

These prototypes of solar material forms must have the following characteristics:—

(1) They must be made of matter in such a form as would give birth to *prâna.* Arguing on the analogy of gross matter and *prâna*, we might say that (2) this next higher matter must be in *substance* the same as *prâna*, but that its constituent energy must be higher than that of *prâna;* so that the higher energy might impart to *prâna* such motions as would be adequate to give birth to the solar prototypes of planetary forms.

We have seen that *prâna* has five general modes of motion—the *tatwas;* and that the action of these *tatwas* explains all the phenomena of life with which our earth is familiar. Hence, in fact, the higher matter must be capable of giving birth to these *tatwas* of *prâna.* And in order that these *tatwas* might appear as *forms* of *prâna*, that higher matter must have the capability of bringing them together and separating them from each other.

These truths are expressed in the Sânkhya philosophy by saying that *Manas*, as well as all the lower and higher modifications, are the outcome of *prakriti* (noumenon-matter), that is, their substance is the same; that it is the immediate source of the five *tanmâtras*, which are nothing more than the five *tatwas* of *prâna;* and that the function of *Manas* is *sankalpa* and *vikalpa*, *i.e.*, synthesizing and analyzing. On the subject of *sankalpa* and *vikalpa*, I shall make some remarks further on. Here I have only to impress upon your mind that the existence of a Universal Mind or Thought-Matter-Centre is necessary for explaining the existence of *prâna* and the solar prototypes of planetary life.

Every individual life-body must then have an individual mind. This individual mental monad would, from the very nature of its constitution, perform the function of creating out of *prâna* an individual life-type. The individual creation goes on in reality as an aspect of cosmic creation. The life-types created out of the cosmic *tanmâtras* must have all the powers which the *tatwas* are capable of exercising on gross matter. Hence the life-types which, as we have seen, must pre-exist before the creation of planetary forms begins, must have all the powers of life to *the highest possible extent*—which is the solar state itself.

The senses are but the modifications of the *tanmâtras.* They come into existence by the individual *tanmâtras* concentrating themselves by-and-bye into the gross body. The greater the concentration, the greater the power of the senses. In ages yet to come our senses are bound to develope to a very high stage of perfection. This, however, is by the way here. What I have to tell you now is that our sensations being impressions of form, from external nature, are bound together in the upward evolution in the common reservoir of the *tanmâtras*, the mind. *Manas*, or mind, then is the common sense of the human constitution. Sensations, and all the consequent habits of the brain, known as inference, verbal authority, emotions, wills and desires, gather into the one common reservoir of the mind. On this head I might have to say something more further on. Here I have only to say that a fully developed mind with a fully developed life-type must exist before the creation of terrestrial forms begins on earth. Every individual human being has thus a pre-existing life-type and mental type.

If I were to trace these types to their primal source in *parabrahma*, I would be making this paper too long and unnecessarily abstruse. I would therefore tell you that there is a higher state of existence also, both in man and the universe. This is called self-consciousness, ego, or soul. This self-consciousness is the immediate source of *Manas*, or mental bodies. Its name is *Vijnâna*, and the macrocosmic appearance of this *Vijnâna* is called *Iswara.*

It is very difficult to do justice to all these conceptions in the short space here allotted to me; but I may tell you one thing more, which you will come fully to understand, when you devote a greater amount of time and attention than I can expect from you at present. It is this: the egoism also of the self-consciousness is a superposed element, and the highest state of human life is pure unalloyed consciousness. This in the individual is called *purusha* or spirit.

We see then that before the fabrication of forms began on our planet, a four-fold being existed.

1. Absolute consciousness.
2. Self-consciousness.
3. A mind or thought-centre.
4. A physiological life-type, *prâna*, and
5. There also existed the gross matter of the earth, which was capable of receiving the impressions of the four forces enumerated above.

I might tell you here, that the higher of these forces manifests only through the immediately lower, and not all at once. Thus the mind can only manifest itself through *prâna*, the ego through the mind, and the highest spirit through the ego. Thus when the fabrication of gross organic forms began, at first the physiological life alone could manifest itself in the gross organism and in none of the higher ones. As long as this was the case, the life-monad remained in the vegetable kingdom. When, however, the *prâna* had concentrated sufficiently, the mind began to show itself *in the gross organism*, and then the life-monad passed into the animal kingdom. The soul begins to manifest itself in the gross organism when the mind acquires a certain degree of strength, and then the monad enters the human kingdom. In man *prâna* and mind have developed to a certain extent, and are bound to develope yet more. But this subject I must now leave for the present. I have to tell you how the solar type first incarnates in the gross matter of our planet. Before, however, I can expect you to understand this subject fully, I must tell you something of cosmology, for as I have already told you, the individual life-body is but an aspect of cosmic *prâna*.

The Sanskrit philosopher holds that gross matter has come out of *prâna*. Now if you turn to modern science, she will tell you that there is only a difference of temperature between solar and planetary matter, and that solar matter cooled down becomes planetary matter. She posits the primal existence of a substance called fire-mist, and believes it to be the source of planets by the process of cooling down. The first state of planetary matter she holds was gaseous, the next igneous, the third aqueous, and the fourth solid.

Sanskrit philosophy posits the primal existence of a substance which it calls *prâna*. This *prâna* is not exactly fire-mist, for fire, that is light, is but one mode of its motion, while we find in the gross material product of this substance five distinct modes of motion. As I have already told you, Sanskrit philosophy recognizes the existence of five ethers instead of the one ether known to modern science.

Moreover, instead of four it believes in the existence of five states of planetary matter while modern science only recognizes three. I hope, however, to show you that planetary matter exists in subtle states, and that modern science indirectly recognizes the two remaining states.

Let us apply to planetary evolution the celebrated dictum of Sanskrit philosophy, that the *prithivî* comes out of *âpas*, the *âpas* out of *têjas*, the *têjas* out of *vâyu*, and the *vâyu* out of *âkâsa*. It would mean that the first state of a planet was *akâsic*, the next gaseous *(vâyava)*, the third *igneous* (*taijasa*), the fourth fluid *(âpava)*, and the fifth solid *(parthiva.)*

In order to illustrate, and thus to better explain this doctrine, let us take the following phenomenon. Take a piece of ice, and try to turn it into liquid by the application of heat, you will find that 78° of heat are consumed before solidity changes into liquidity. As soon, however, as the change has taken place, the thermometer has ceased to indicate the 78° of heat. It falls down again to zero. Modern science explains this by saying that so much heat has become latent. Sanskrit philosophy would explain it by saying that aqueous *prâna* has come out of *âkâsa*, while the *prâna* of ice has passed into the âkâsic state. Turn again the liquid into the gaseous state; the same phenomenon happens. A certain amount of heat, in the terminology of modern science, passes into latency; while in the terminology of Sanskrit philosophy the aqueous *prâna* passes into the âkâsic state.

Now reverse the process. As the gaseous state disappears, the thermometer indicates a certain amount of heat. Where is the gaseous state now? It evidently exists no longer as such, for while the true state of *aqua* existed, the thermometer indicated no heat. Sanskrit philosophy tells us that the gaseous state has passed into *âkâsa*, while the igneous state *(agni)* has made its appearance. Now, then, if the process is continued, the thermometer no longer indicates the heat, and the fluid state of water makes its appearance. Sanskrit philosophy explains it by saying that the igneous state has gone into the *âkâsa*, and the aqueous state *(âpas* has made its appearance. Similarly it says that the aqueous state passing into the âkâsic state the solid state appears. It will, however, be seen that while the *âkâsa* only makes its appearance when the *vâyu* passes into *agni*, both *vâyu*, in the shape of mobility, and *âkâsa* in the shape of latency make their appearance; and while the liquid is changing into solid, the *âkâsa*, the *vâyu*, and the *agni*, all three make their appearance. Thus, says the Sanskrit philosopher, the qualities of all the higher *tatwas* make their appearance in the lower ones. It is in this way then that planetary matter comes out of solar *prâna*. A certain degree of the higher energy of solar *prâna* passes into the âkâsic state, and thence emerges planetary *vâyu*. By-and-bye the igneous, the aqueous, and the solid states make their appearance. Not that the whole of *vâyu* is transferred into *agni*, before the latter begins to change into *âpas*, for in the present state of our planet all the four states exist in combination.

I have now told you that planetary matter, as a whole, independent of internal states, exists on the substratum of a certain degree of the motion of *prâna* having passed into the âkâsic state. In involution all the four states, and the earth as a whole, passes back into the âkâsic state, and what is known in modern times as the flying away of atoms on account of the passing out of heat, is in reality the *gradual* passing of these atoms back into the âkâsic state, and no lawless flight into unknown space. This is a very important fact in nature, and is of the utmost importance in explaining the process of the incarnation, death and reincarnation of the human Monad. To this I shall recur in the proper place. Here I have to tell you that as terrestrial gross matter has come out of and exists in solar *prâna*, so also does *prâna* exist in subjective thought *(manasâtmâ)*, and *manas* in egoism, and egoism in absolute consciousness. Thus out of consciousness has come the macrocosm; and it exists therein, passing periodically into the *laya* state, and coming out of it again.

Now what are known to us as human spirits are but the aspects of this All, its *formless forms*. Subjectively there is no difference among souls. All souls are in nature the same; all are free, omniscient, omnipresent, and absolute. They are, as I have already told you, but the aspects of the one *Sat*, *Chit* and *Ânanda*. As every point of light in the solar system is a picture of the sun, so every Monad of consciousness is but an aspect of *parabrahma*. In short, what we call man, or rather the spirit of man, is subjectively identical with *parabrahma*. As long as the human soul remains in pure subjectivity, there is for it no bond of Karma. It is the state of what the Indian philosopher calls *jnâna*, divine wisdom—theosophia; and, as he tells us, by the fire of *jnâna* all Karmas are destroyed. With the evolution of the Universe from absolute consciousness to egoism, thought, *prâna* and gross matter have also evolved the individual aspects of the All. These individual aspects are called *pratyagâtma*. These, as I have told you, exist before the beginning of organic formation on a planet.

I shall now trace the formation of organic life, and take for my illustration a moonless planet, because a moonless planet is the primary state of planetary life.

The existence of a new planet begins with its solar life-type passing into the âkâsic state, and thence coming out in the state of terrestrial gas. In this state it represents all the aspects of consciousness. The germs of all the types of the future genera, species, and individuals, are there present in the gaseous state. Such was the case with our moon, at the time of the first inception of her life. These types of gross matter were then in the most elementary germinal state, a state out of which were to evolve all the higher forms of life—mineral, vegetable, animal and human. While the process of solidification was going on in the moon, the sun and the other higher macrocosmic Powers began naturally to exercise their influence from without as well as from within. The fact is that all the Powers of the universe work harmoniously from within as well as from without; and while the Monads of consciousness—the *purushas*—from their internal power tend to rise through gross matter back again to consciousness, the macrocosmic powers perform the function of raising around the soul a world of *Mâyâ*, and through *Mâyâ* bring it again to its state of pristine purity.

Thus the seed already exists, living by its internal life. The sun, however, enters the seed from without also, and makes it to appear in the form of a new organism, say a tree. The mode of the entrance of a solar organic type into a planetary seed is of very great importance. *It follows anew the same line of manifestation which the planet has already followed.* A certain degree of the solar energy of the type passes into the âkâsic state, and emerges thence into the gaseous state *(vâyava)*. As this emergence takes place, the planetary *vâyu, which is already present there*, in the objective germinal states, by affinity gathers round this manifesting type. Thus you see that the germinal planetary vesture in the gaseous state of which we are now talking is quite distinct from the gaseous state into which the solar organic type has now passed, although both of them are co-existent in one organism. Without the entrance of the solar type into the seed, there would have been no expansion, no organic life, no tree. When the type passes out again, the gross carbonic vesture collapses, and death ensues. The passing out of the type follows the reverse process exactly. From the gaseous it passes back into the âkâsic state, to come out again after some time.

This happens when a planet is yet in the gaseous state. When it passes into the igneous state, the external appearance of the germs of course changes. Gas and heat both become necessary constituents. Similarly with the change of the igneous to the liquid, and the liquid to the solid state. When all the four states come to exist simultaneously upon any planet, its life is similar to earth life under its present conditions. The gross seeds exist, with the three preceding states in latency. When the type enters these gross seeds, what happens? Out of the akâsic state it emerges into the gaseous state. It finds a portion of its seed on earth in a gaseous state, brought about by the action of water and heat. These two being in the same state then adhere to each other. The type that is to say enters the seed. Thence, a portion of it remaining in the gaseous state, the rest passes into the igneous, and thence into the liquid and the solid states. It becomes in the end a perfect picture of terrestrial life, all the four states of matter being present. The gross vesture, too, remains in the same fourfold state. Thus we see that the astral type of a gross organism lives in it in a state of life in which all the four tatwic states exist simultaneously. In fact it is a perfect picture of the gross organism, and *is quite distinct from it.* The regular change of the *tatwas* with the fifth *âkâsa* intervening between all of them, which is noticed in the "Science of Breath", is due to this fourfold existence of the life-type, with the *âkâsa* of course intervening as the substratum of all the different and changing states. As we have seen above in the illustration of water, *âkâsa* intervenes between all these states.

When death comes, the solid (*parthiva*) state of the solar type becomes latent first, and with it the solid portions of the body become lifeless. Then the liquid state passes into latency, and with it liquids of the gross body die. Then the *tâijas* (igneous) state becomes latent, and with it the gross organism cools down. The gaseous state then passes into latency, and with it ceases the breath, which after birth is the chief manifestation of the gaseous state.

The solar type has now passed into the âkâsic state, to emerge thence at the appointed time again, as we shall see further on. This is the course of life followed by a solar life-type on a moonless planet. During death it remains in the terrestrial *âkâsâ*, on account of the planetary affinities constructed during life. It cannot pass back again into the solar state. In the case of those planets, however, which have a moon attached to them, the life-type passes from *âkâsa* into the lunar state.

I shall have something to say presently about the further transformation of the life-type. In the meanwhile I shall try to examine what this lunar state of life is at present, and what connection it must have with earth-life.

At one time the moon was in the condition in which our earth now is. All the four states of matter were present there. It could not have been otherwise. Any contrary supposition would clash with the Law of Uniformity. At that time the course of life run by the life-type on the moon was what I have described it to be for a moonless planet. Gradually the conditions of life changed on the moon as they were bound to change. As I have shown, the first stage of planetary life is gaseous, and then by-and-bye the igneous, the aqueous, and the solid states appear, until the four states are simultaneously present together. But the same change still goes on. The gases which have not yet changed will proceed to do so, until in time all of them have passed into the next state. The gaseous state is then nowhere. Next the igneous state passes into the liquid, and finally the whole of the liquid into the solid state. The moon is at present in this state of existence. The whole of it is entirely solid; the gaseous, the igneous, and the liquid states are all latent. The solar types that lived and died on the moon when she was alive, can live there now in a state of latent lunar life alone. This latent lunar life is pregnant with all gaseous, igneous, liquid and solid tendencies and affinities. There is no destruction possible of the mighty kingdom of mâyâvic life developed by the sun on the moon. It lives, though in a state of latency. When the time comes for this lunar life to re-manifest itself, where can it do so? It would be natural to expect that it would be drawn to wherever adequate conditions exist. From our moon this reviving life travels to this earth of ours. Thus while on the moon, life was purely solar, on the earth it is luni-solar. And so the *Rik* says that the sun and moon are our joint parents.

These are inevitable conclusions. It would be absurd to suppose that the moon was born simply to give light to man. It would be absurd to suppose that the moon has always been in her present dead state; and finally it would not do to hold that lunar mâyâvic life is destroyed with the death of the moon. As we have seen, life and its types are indestructible. Evolution had so far proceeded on the moon as to give birth to the human life-body. The human life-body came to earth so far fully developed. Its first terrestrial vesture was as usual gaseous, and it went on solidifying and becoming more beautiful as time proceeded. We thus in time arrive at the present state of the development of our body. We have now, therefore, twofold tendencies of action, for the moon has not yet entirely passed out of being, and like a veritable mother exercises a vast influence over our lives.

Such has been the genesis of human life-bodies. They cannot pass out of the dominion of the sun and moon, as long as solar life is not perfected in manifestation. When that is effected the solar life-wave will have passed out of gross matter altogether, with perfect manufactured images of solar life. This will be the final escape from terrestrial *Mâyâ*.

Thus then you see that the life-body, which is at present human, has passed through all the states of mineral, vegetable, and animal life. This indeed is the theory of evolution, which now in some form or other is adhered to by the entire thinking portion of humanity.

If you compare the physical life of the mineral, vegetable, animal and human kingdoms, you will find there is no radical difference in the processes of life which obtain among them. There is only a difference of degree. As you rise higher and higher in the scale of life, the organism becomes more and more perfect, complex and refined. As Emerson says:—"Trees are but imperfect men".

(*To be continued.*)

Guesses at Truth.

ATOMS.

MADAME BLAVATSKY tells us, "the Atom belongs wholly to the domain of metaphysics. It is an entified abstraction and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance." (*S. D.* I., 513.)

But intangible as Atoms are, they are all-important to Theosophists, for "It is on the doctrine of the illusive nature of Matter and the infinite divisibility of the Atom that the whole science of Occultism is built. It opens limitless horizons to Substance, informed by the Divine Breath of its Soul in every State of tenuity." (*S. D.* I., 520.)

Here Matter, instead of being regarded as eternal, is put aside as too evanescent for consideration, and Substance, "Its Conscious Cause" (*S. D.* I., 517) alone is regarded. From the soul of this "Conscious Cause" comes the Divine Breath which informs it, and that "Breath" seems to be a synonym of the vibration which constitutes an Atom and which is recognised by modern Science as omnipresent.

The modes of this vibration are infinite and distinct. They exist alike in the most rarefied and the most condensed substances. Thus we read:—"Atoms are called Vibrations in Occultism; also Sound, collectively." The waves and undulations of Science are all produced by Atoms, propelling their Molecules from within. "Atoms fill the immensity of Space, and by their continuous vibrations *are* that Motion which keeps the wheels of life perpetually going. It is that inner work which produces the natural phenomena called the correlation of Forces. Only at the origin of every such Force there stands the *conscious* guiding Noumenon thereof." (*S. D.* I., 633.)

Here, again, the "Old Wisdom" offers a friendly hint to "Modern Science". The recognition of "Conscious, guiding Noumena", omnipresent and acting in unison, would save much valuable time and spare many a grievous disappointment. Nor do the objections to this theory seem to be of a very serious character. Whether we take the Mineral, Vegetable or Animal Kingdom, is there not always an initial "That" which defines its species, which intelligently discriminates, and

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S., *revised and enlarged for the Press.)*

(Continued.)

As I have already remarked, the solar life-type enters the gross vesture gradually and not all at once. As the organism is subjected during life to its constant influences, the solar forces entering the body are constantly raising its various energies higher and higher. This entering of the solar energies into the human body is known by the name of *Vásana;* and it is by *Vásana*, by experiencing the solar manifestations of external nature, that the energies of our bodies have arisen, and are yet bound to rise higher. Such is the lesson of the past. The sun will not cease to influence us until our life-bodies have received all the energies it can impart to them. There is no reason why we should cease to move along the same line of perfection on which we have been moving, but quite the reverse. While the source of all these energies is capable of imparting them to us in an increasing degree, it is not certainly going to change its past line of action but to complete it. Thus the present phenomena of life and their genesis tell us that life in its generic, specific and individual capacities, is but an upward march from solar beginnings to solar perfection. The only difference that we find existing in more and less highly developed life-organisms is that in the former solar energies are present to a greater extent and degree than in the latter. Why this difference? There can be no reason but that the more highly developed bodies have been longer subjected to the source of those energies, and have therefore been more influenced by them. All organic motion becomes heat, and the production of this heat means increase in organic strength. When organic life-matter is eternal, and the motive forces are ever present, it must of necessity rise to the highest perfection of power the solar system possesses. The evolutionary causes which have brought any individual unit to its present state of perfection, being still present there, it must yet make further progress. *And that progress must be made on this earth, for the very simple reason that it can be made here.* It is quite possible for this earth to contain human life of a still more highly developed form, and nature always utilizes the capabilities of her products to the highest possible extent. So far as the individuals of the present race of man are concerned, a vast range of the degrees of development is clearly perceptible. Multifarious and almost infinitely various as human life is, you can very easily convince yourselves of this difference of development. For individuals then, there is a possibility of more developed existence during the present racial conditions. The science of Yoga, divested of many an excrescence which has now become attached to it, aims at proving practically the possibility of this evolution, and the hope which man always entertains of living a higher and a better life is only the shadow of coming events cast before their actual appearance. An individual must then be reincarnated on this earth for the purpose of future physiological development. Otherwise the very purpose of his life would be defeated.

Thus the nature and history of the physiological evolution of man, demand future existence and rebirth on this earth as a necessity. I shall now take up the nature and history of mental development, and show you that these too lead to the same necessary conclusion. I shall then proceed to show you how this reincarnation takes place, together with some other important and connected facts.

I have already pointed out that before the fabrication of life-forms by the sun began, the entity which has now become man existed as a four-fold being.

1. Absolute Consciousness; Spirit.
2. Self-consciousness, or Egoism; Soul.
3. *Manas;* Subjective Mind.
4. *Prâna;* Physiological Life-Type.

I have also told you that the sun is manufacturing another so-called superposed *prâna*. This *prâna* is not the fourth principle of the above classification. That existed before the evolution began, and is an aspect of the cosmic solar *prâna*, not capable of any further development. When the superposed *prâna* becomes fully developed it will have merged totally into the fourth principle, and will have passed beyond its present limitations. It is in fact a limited manifestation of the fourth principle, and its limitations define its peculiar personality. This finite manifestation of the subjective solar type is what might be called its *mâyâvi rûpa;* and it is this *mâyâvi rûpa* which, forming our present active life, deludes us into a belief of its *actual* existence. Our true individuality comes thus to be afflicted by the very undesirable existence of objectivity to terrestrial phases of finite life. Evolution consists in passing out of absolute objectivity into absolute subjectivity. Until this point is reached the *mâyâvi prâna* binds the fourth principle to the extent of its own limitations, and thus draws it into the vortex of births and deaths. These remarks apply equally well to mind, for as there is a *mâyâvi prâna*, so there is also a *mâyâvi manas*. This is the limited manifestation, through external appearances centred in the brain, of *sankalpa* and *vikalpa*, to which reference has already been made. When some remarks upon *mâyâvi manas* have been made, I shall add the two *mâyâvi* principles to the four noticed above, and thus present you, along with the gross body, with a sevenfold division of the human constitution.

The solar pictures of the external objects of sight, hearing, touch, taste, and smell, coming constantly into contact with the vegetable organism, develop into it the five sensuous organs. When these begin to make their appearance the life-monad has entered the animal kingdom. From that moment begins the development of the animal mind, or *lower manas*. The various sensations, while by constant influence developing the brain reservoir of the impressions, lay down there the seed of the fully-developed future mind. In my essay on Astrology, now published in the *Theosophist*, I have shown how this brain-mind develops. Here I shall only state the conclusions.

The two basic notions of the human mind are those of Universal Causation and Uniformity of Nature. They are the beginning and end of all knowledge. What is science, what is philosophy, but the knowledge of causes and effects? The uniform causal link of the external world leaves through the senses its impression upon the brain, and thus, by the working of the universal law of *Vâsana*, the brain is accustomed to the two basic notions of Causation and Uniformity.

Let us try to answer the questions, "What is mental improvement? What is the education of the mind?" I have no doubt that the end of mental development is the perception of a cause and the only cause of every natural phenomenon. We know very well how a cultured mind at once grasps at the only true cause of any phenomenon for the time being there present. In fact the attainment of this power is the only true culture. The inferential processes of logic, and the mental faculties of comparison, memory, and representation, are only temporary helps to the end. When the mind in its development reaches the high stage of at once knowing the cause and the only true cause of every phenomenon presented to it, memory, imagination, comparison, all become useless. They are but the temporary manifestations of the brain-mind, the *lower manas*. They are originated by the third principle being forced to peep through the nerve-motions of the animal brain. The perfection of the brain-mind brought about by the forces of external nature is exactly measurable by the degree of this manifestation of the *higher manas*. Hence with every new birth a new brain-mind. To this point I shall come further on. I have now only to tell you that the *higher manas*, the third principle of the above classification, has only the basic notions of Causation and Uniformity, in a state of the highest possible development. Sanskrit philosophy expresses this truth by saying that the *manas* in its nature is *sankalpa* and *vikalpa*. Now the word *sankalpa* comes from the root *kalpa*, to make, to form, and the prefix gives the idea of together or connection. Its radical idea is connected making. It means the running of the mind towards the cause of any phenomenon. It is the natural tendency of the mind to trace the causal chain of any phenomenon. *Vikalpa* is the opposite of *sankalpa*, and makes the mind run towards the effect.

In fact *sankalpa* means synthesizing, and *vikalpa* means analyzing. The synthesis and analysis refer to the Sânkhya-yoga system of evolution. It is well known that the Sânkhya philosophy refers the whole universe to Prakriti. Now the referring of all the infinite varieties of the phenomena of the world to one Prakriti is what is meant by *sankalpa* (synthesis). In other words, it means the referring of effects to their causes. *Vikalpa* is the reverse process, and means the referring of causes to their effects. When the *manas* synthesizes and analyses itself into the five *tanmâtras*, and the astral types which these go to make, it is evidently in full possession of the entire causal chain; and this state, forcing itself up through the limitations of terrestrial *mâyâ*, means the discovering and knowing of causes and effects, which alone, as we have seen, constitutes mental perfection. If the human mind does this it knows everything. The whole object of mental exercise is to attain this power of at once coming into contact with the causes and effects of every phenomenon. When this high state of perfection is reached, memory, comparison, and all other mental faculties are not needed, and therefore do not exist, or at best exist only in latency.

We have thus the following arrangement of principles in the human constitution:—

1. Absolute Consciousness, Spirit.
2. Self-consciousness, Soul.
3. Higher *Manas*, Mind.
4. Brain-mind, *Mâyâvi Manas.*
5. Higher *Prâna.*
6. *Mayâvi Prâna.*
7. The gross body, *Sthûla-Sharîra.*

Now the fact is that the *mâyâvi manas* and *mâyâvi prâna*, the fourth and sixth principles of the above classification, are absolutely under the control of the sun, and other astral centres of the solar system. They will not pass out of their influence unless they become so perfect as to merge absolutely into the *higher manas* and *higher prâna*. When this is done the individual human unit will have become a god. Before that period, however, there is no release from the bonds of earth. When these are destroyed, objectivity is destroyed, and subjectivity re-established. Subjectivity means freedom and mastery, and is *moksha.* Now what happens when the *mâyâvi prâna* and *manas* are being manufactured, is this. Their vibrations evoke the same vibrations in the two higher entities, and the two become subjectively the perfect picture of the lower principles for the time being. Although in true nature they are all-powerful, the aroma of limitation which they receive from the lower principles bind them to earth to the same extent. It is for this reason that these principles also appear comparatively more limited, and it is through this limitation that the soul loses itself. It is these limitations too that necessitate evolution, and govern its future lines.

We have thus arrived at the following positions:—

1. The human mind and *prâna* (*mâyâvi*) are destined to be developed, the one to omniscience, and the other to the highest perfection of physiological powers.

2. This is the very necessity of the evolution which is taking place naturally under the influence of the macrocosmic powers.

3. That this attainment of perfection is possible on this earth (for the race generally and all the more so for individuals).

4. That nature utilizes all her products to the best of their capabilities, and that therefore it will not send the human units for development to any other sphere, before the earth's capabilities are exhausted.

5. That a man must by the very laws of his existence incarnate upon the earth more than once, because during one birth the possible amount of perfection is evidently not attained.

Perfection means the attainment of the highest knowledge, and that is *moksha.* This knowledge means the actual presence for all time of the causal chain of life-events in consciousness, and it thus means in other words the most perfect consonance with the law of existence which obtains in nature. This is no doubt the much to be desired state of perfect bliss. This is the final state of human life-development, and the reincarnations of well-regulated human lives are but so many rungs of the ladder reaching to perfection.

I shall now make some remarks on the following important questions:

1. What are those mental and physiological actions (*karmas*) which expedite *moksha*?

2. What are those actions which check the process, and thus tend to multiply rebirths unnecessarily?

3. What is the time of rebirth, and the order and mode of the fructification of various actions?

4. Where does the human Monad live during intervals of rebirth, and in what state?

5. What is the process of rebirth?

6. What is the Freedom of the Will, and where are we free and where not?

7. Is the doctrine of Karma fatalism?

8. What of memory and personal identity; reminiscence and resurrection?

The word Karma, as you know, means action. Action may be either mental or physiological. Every action, whether on the mental or physical plane, is a motion of some sort, and it is the motion of matter in either case. *Prâna* is matter, and *manas* is matter too—only a higher form. Now it is well known that matter is indestructible, and that when a certain motion is imparted to it, matter only changes its form in obedience to and on the lines determined by that motion. From what we have seen it is plain that the lines of human progress never change, and are in fact unchangeable under the circumstances. Hence the human individuality never changes along the line. But the external appearance must change according to the aggregate effect of those multifarious motions which make up the life of man—physiological and mental. This external appearance is called the personality, while the unchanging substance working along the same lines is called the individuality. In our classification of principles, consciousness, egoism, *higher manas* and *higher prâna* make up the human individuality, while the *mâyâvi manas* and *mâyâvi*-*prâna* make up the personality.

For some time in the course of evolution the individuality is in absolute subjection to the personality. In the present race, however, the bonds of this slavery have loosened a little, and individuality is now both subjective and objective, and there is a possibility by human action of making it more and more subjective. Hence, action may be divided into two kinds:—

1. Those actions which accelerate the evolutionary upward march of the *prâna* and the mind.
2. Those that check that upward tendency.

With reference to this twofold division you must understand one very important thing. *The evolutionary upward current can never be checked absolutely and for ever.* The cause of this eternal upward march lies in the superposed influence of the macrocosmic powers known as Sun, Manu and Ishvara, and in the consequential heavenward aspiration of the soul. That influence in its nature never ceases, and hence the progressive march of man can only be thrown back for a certain time, never entirely destroyed.

What then are those actions, which check for a time the progress of the life and mind of man? And what are those that accelerate it?

When the soul revels in absolute subjectivity, with an all-knowing mind and an all-powerful physiological life working at its self-conscious beck, there remain no causes for distraction or misery. The self-conscious entity is in a perfect state of bliss, because then its existence is in perfect consonance with the law.

This is our ideal life as we have seen, and with this ideal in view both our questions become easy to answer. Before, however, entering upon a discussion of this important point, let me name the former set of actions as the Progressive, and the latter as the Retrogressive.

The Progressive actions are good, inasmuch as they tend to and do accelerate the march of the human Monad towards its ideal state of perfection.

The Retrogressive ones are bad, because they check this upward march, and become the cause of many an ill which flesh is heir to.

The whole fabric of the human mind is based upon sensuous perceptions, which bear in Sanskrit the name of *pratyaksha*. The senses produce upon the mind the various impressions of life. The eyes impart the impressions of the infinite variety of colour and form. In the heavens we see the sun, the moon, the planets, the blue sky, and the innumerable luminous denizens of starry space. On the earth we cognise the mineral, vegetable and animal kingdoms, with all their generic, specific and individual varieties. We see organic growth and decay; we see the changing states of life; we see the co-existences and disjunctions, the antecedental and consequential connections of the innumerable phenomena of visible nature. We see all these phenomena, and they are imprinted upon our brain. Similarly are imprinted upon the brain the infinite varieties of the sensations of hearing, touch, taste and smell. Philosophers have classified these various sensations, and those of you who would study the subject would receive the necessary help from any ordinary book on the subject. It is not my present object to enter into these discussions. My only object in introducing the subject here is to tell you that the phenomena of the human mind are based upon these sensations. In themselves there is nothing bad in these sensations. They may, however, turn out to be good or bad according to circumstances. If you were to sense and at once knew all the causes and effects of sensuous phenomena, you would be omniscient. But then you would not be in the bondage of finitude (*mâyâ*). As it is you are rising through finitude. That finitude becomes the cause of these sensations giving birth by *Vâsana* little by little,

1. To imperfect notions of causation and uniformity, or according to a slightly varying conception, of *sankalpa* and *vikalpa*.
2. To the manifestations of verbal knowledge.
3. To the manifestations of what is termed unreal knowledge (*viparyaya*).
4. To unreal verbal knowledge (*vikalpa*).
5. To memory, and
6. To sleep.

All these phenomena are different kinetic states of the brain. But there is one very important fact which this division comprehends. You will observe that the two most important divisions of mental phenomena herein contained, are Real and Unreal Knowledge, or what are generally said to be True and False Knowledge. Here lies the whole gist of the question under discussion. Real knowledge always leads the mind to its ideal perfection, whereas unreal knowledge places a check in its course. Real knowledge is called *vidyâ* or *jnâna*, and unreal knowledge *avidyâ* or *viparyaya*. *Vidyâ* or real knowledge is the knowledge of things as they are in themselves. *Avidyâ* or unreal knowledge is the knowledge of things as they are not in themselves, but what they only appear to be on account of *Vâsana*.

Real knowledge is produced by the senses, by induction and deduction, by verbal information and by memory.

Unreal knowledge is produced by imperfect or diseased senses, by wrong induction and deduction, by wrong or false verbal information, and is helped just like the other by memory.

Both these descriptions of knowledge are produced by *Vâsana*, and the manifestation of sleep is the necessary result of the exercise brought about by the process of *Vâsana*.

Vâsasa is the indwelling of the impressions brought by the senses from without, and of the compound impressions manufactured out of these, into the brain-mind. I shall not here trace the real and unreal impressions of the human mind from sensuous impressions step by step. I shall, however, explain to you a little more in detail what is meant by the two descriptions of mental phenomena.

I see a flower. The visual impression produced on my mind sets into play with regard to it my notion of causation. I try to discover and know all the antecedent and consequent states of this floral impression. My powers of *sankalpa* and *vikalpa* are strengthened; and I know the entire past and future of the flower. A fondness is produced in my mind for the flower which does not leave me at rest, unless I discover its true nature, and know all that might be known about it—the causal chain in fact which connects the flower with the universal life force which alone could have given it its colour, its softness, its form, its mysterious powers of growth, preservation and decay, its reappearance under certain conditions, and its destiny.

These are all acts which tend to real knowledge. Now again, think that the flower produces upon the mind certain visual, tactual and odoriferous impressions. I am habituated to these impressions, and by-and-by a sort of hunger is produced in my brain for that flower. Whenever that flower is not before me I feel miserable, and a feeling of pleasure is engendered at its sight. Just for the sake of this pleasure I run after the flower and ever sense in it *a cause of my pleasure*. This is unreal knowledge and is caused by the sickly hunger of my brain. There is no pleasure or pain in any earthly object. You believe them to be objects of pleasure or pain simply because *Vâsana* has created in your brain a sickly hunger for.

the same. Here then is the end of the whole thing. Take whatever worldly object you may; let its impression be produced on your brain; know what its antecedents and consequents are; exercise your *sankalpa* and *vikalpa*, and in the end be blissful in the higher mental energy it gives you. Know what you are and what your surroundings; know what is your duty as human beings to yourselves and to your surroundings, and act accordingly. Do not however deceive yourselves that there is any pleasure or pain in the objects of this world; do not let pleasure be the end of your life; do not be contented with seeking after and receiving with satisfaction worldly objects as the objects of your pleasure. The object of human existence is not to run after sensuous pleasures, for then plainly enough the mind, becoming more and more addicted to sensuous terrestrial objects, is chained to them for long, long ages, and misery is thus perpetuated. But the object of human life is to develop the mind to so great an extent that it may become possible for the soul to shine through it into the human constitution, and thus lead it into perfect consonance with the law of human life. No man can ever hope to make spiritual progress unless his mind becomes capable of, or is marching on the road to, omniscience, and his *prâna* attains physiological omnipotence. It is only when the soul shines into the mind that man will learn altruism; and the soul will not shine into it while it is opaque through the presence of appetites. If after you have entered the domain of spiritual life you give up mental embellishment, you let the ground disappear from under your feet. Whatever of spiritual life had already entered the human constitution, dies out again, and man is left little better than a brute. This is the true philosophy of morals, and the Yoga philosophy consists of the detailed discussion of such actions as are calculated to realize the ideal of human life.

(*To be continued.*)

Wherever men are gathered, all the air
Is charged with human feeling, human thought;
Each shout and cry and laugh, each curse and prayer
Are into its vibrations surely wrought;
Unspoken passion, wordless meditation
Are breathed into it with one respiration,
It is with our life fraught and over-fraught.

So that no man there breathes earth's simple breath
As if alone on mountains or wide seas;
But nourishes warm life or hastens death
With joys and sorrows, health and foul disease,
Wisdom and folly, good and evil labours,
Incessant of his multitudinous neighbours:
He in his turn affecting all of these.

That city's atmosphere is dark and dense,
Although not many exiles wander there,
With many a potent evil influence,
Each adding poison to the poisoned air:
Infections of unutterable sadness,
Infections of incalculable madness,
Infections of incurable despair.

The City of Dreadful Night.—THOMSON.

have understood the mystery of the "Son" in its successive emanations during the outbreathing, or Manvantara. you will understand also how the reverse process goes on during the inbreathing, or Pralaya; and how we, as a quaternary, that is, our present personalities, can only reach the "Father"—or Âtmâ—through the "Son", or the third person in the trinity of Âtmâ-Buddhi-Manas, for in the inbreathing process our consciousness must become one with Manas—the indwelling Christ principle—before it can reach Âtmâ.

Enough has been said now to show the profoundly philosophical, metaphysical, and universal basis of the septenary division. What can be more grand and sublime than the contemplation of the universe from this standpoint; where we see the absolute unity and harmony of the whole; where we see the same law, the same principle, operating in the great and in the small; and where our minds expand and our souls quicken, as we realize what is the glory of our divine birthright; and how, though human in our lowest temporal nature, we are divine in our inmost essence, and one with that Soul which lives and breathes in all.

For, bear in mind as the beginning and end of this matter, that man is septenary in his nature, *because he is one with the universe.*

W. KINGSLAND.

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S., *revised and enlarged for the Press.)*

(Continued.)

If you act up to this ideal of human life, you will raise yourselves, your nation, your beloved mother country, high up in the scale of life. If not, if you trifle with your soul, if you heed not the ever-repeating upward impulses of its nature, you are doomed. Every new birth is a fresh opportunity given you by the Macrocosmic Powers to reform yourselves. If you mean to reform, *you must live a reformed life.* Do not believe that the blind mutterings of the formulæ of your faith, the thoughtless, though may be regular readings of your prayer-book, the formal *sandhias* of your mornings and evenings, without a trace of them in the remaining twenty or twenty-two hours—do not believe, I say, that these are indications of a spiritual life, when your mind is full of appetites, when you do not lose sight for one single moment of your own enjoyment in whatever you do, and when in fact you do not regulate your whole life theosophically, and work for the expansion of your minds to the above-hinted omniscience, so that the universal life, which is the true destiny of life, may become to it an ever-present fact of existence. Do you know why your dear country—is it dear to you?—has fallen so low in the scale of nations, that country you know, the queen-mother of nations, of which your ancient divine legislator, Manu, proudly spoke as the one from whose Rishis the world might take lessons of wisdom?

Do you know, or do you care to know? Are any upward impulses left in those stony hearts of yours? Where is the intellectual greatness of the once glorious Bhâratavarsha? Where are your Vayâsa and your Patanjali, your Vashishtha and your Vishwâmitra, your Sushruta and your Charaka, your Manu and your Yâjnavalkya? What have you done with those giants, and why do you show to the world a thousand and one pigmies unable to walk with these giants of old? If you do not know, then hear from me. They are lost to you, and with them your greatness, *because you have so chosen*, because you have preferred the downward path of a thousand follies, of a thousand sensualities, rather than follow in the footsteps of your mighty grandsires; because you would even now, after centuries of toil and trouble, fritter away your wealth, your health, your mental powers, upon sight-seeing, upon vain fopperies, upon useless paper-toys, displayed on the occasions of your children's marriages, and upon a thousand other useless things; rather than upon the education of your boys and girls. And do not believe that this is the total bad effect of your wasted energies. You are every day becoming poorer and poorer in all directions, physically, morally and spiritually. It is by the degeneration of your religion from reality into myth, from practice into whim, from living Karma into dead ritual, that you have been brought down to so low a level of life. In the language of the *Kathopanishad*, you are just giving up "the good for the pleasant". The inevitable result is, you are falling in the scale of nations. I have said on this subject too much for the occasion, and therefore I shall leave you to illustrate the actions of *prâna* for yourselves. The subject is very wide, and to trace all the mental, physical, social and political actions of man, step by step, to their consequences in the next birth or the next cycle, would require a volume. I have yet to explain, however briefly, a few other connected problems.

The time of rebirth is extremely difficult to determine; you must have the most perfect knowledge of solar, lunar and planetary time, and its connection with human life before you can determine it. Let me, however, tell you that all your actions divide themselves into three classes with regard to the order in time of their fructification.

1. Kriyamâna, those that are being done.
2. Sanchita, those that are being stored.
3. Prârabdha, those whose fructification has begun.

You do a certain action at a certain moment of time; that is when the sun, moon and planets have a certain fixed position. Now this action falls under the category of *Kriyamâna*, that which is being done. This action, as it is being done, is at the same time having its effect. It cannot, however, have its full effect at the time. For the same state can exist only at the same moment of time. With the passing away of that moment of time the effect becomes latent, and remains in that condition (which is therefore called *sanchita*) until the time comes for fructification. The *sanchita* becomes *prârabdha* in the next life. On this subject I do not propose to say much on this occasion. But I shall take up another and more important problem. Where does the soul live during intervals of rebirth, and in what state? We would expect from the considerations as to the relation of the earth and the moon entered into above, what we learn from the *Chhândogya Upanishad*, that the soul during intervals of rebirth lives on the moon.

I have already told you that the higher *prâna* and higher *manas* take in the aroma of the mâyâvic experiences of the lower *prâna* and lower *manas*. I have now to tell you that in death the four higher principles (spirit, soul, higher *manas* and higher *prâna*) are separated from the three lower ones, the two mâyâvic principles and the third gross body. The four higher principles go away with the aroma (*vâsana*) of the lower ones, and it is this *vâsana* that becomes the cause of bondage. Now, then, let me for a moment remind you of the state of the soul when she came from the moon to the earth. While the soul was laying in a store of mâyâvic lunar experiences, the moon was cooling down gradually to its present dead level. The mâyâvic *prâna* and *manas*, the lower lunar principles, were thus also daily dying out, because the range of experiences was daily curtailing on account of the total though gradual loss of the gaseous and liquid conditions of lunar matter. The impressions, images and tendencies given birth to by these environments in the higher *prâna* and *manas*, were thus losing all opportunity of fructification, although they of course did not and could not cease to exist. The appetites which the mind had acquired during its lunar life lost their objects when the moon had died. Hence did the human monads tend towards the child-planet, which had and was to have all the necessaries for the satisfaction of their appetites. The appetites were, however, in a latent state as long as the souls remained on the moon. They came to the earth when, at the proper time, these appetites tended towards fructification and satisfaction. On the earth however, while the lunar appetites found their proper objects, they began to become stronger also. The chains were not, as indeed they could not be under the circumstances, loosened. There is one thing more to be understood in this connection. While the mâyâvic tendencies of the lower principles were lying latent, the subjective mind revelled in the possession of whatever degree of *sankalpa* and *vikalpa* had been actively evoked, and applying these to its already acquired experiences, was seeing into their past and future, and thus tending towards the state of *jnâna* (gnosis). So when it came to earth it had greater power of what is called spiritual knowledge, than when afterwards the latent appetites of *prâna* had come into full play. These are subjects, however, to be fully studied elsewhere. I have introduced this much here in order to make a little more clear what has to be said about the soul living on the moon after the death of the body. Now this is what happens in the course of a human life. All the retrogressive and progressive *karmas* that we do at any given moment of time, coincide with certain aspects—tatwic conditions—of the solar system. This aspect of the solar system depends upon the positions of the sun, moon and planets. A certain tendency towards, or appetite for, the phenomena of *vidyâ* or *avidyâ* is the natural result of each *karma*. This appetite or tendency, this mental or physical phenomenon, is stored in the *manas* or *prâna* by the law of *vâsana*, and will only re-emerge when the same astral conditions return. These stored-up impressions are competent to cause various enjoyments (*bhoga*), while at the same time they govern the length of your life according to the strength of the impressions you have created.

Thus at the time of death the soul is equipped with certain latent, mental and physiological tendencies to action, whose time for fructification has not come. Besides, the upward march has called into activity the power of *sankalpa* and *vikalpa* to a certain degree, and as mâyâvic objectivity ceases for the time with death, the soul awakes in lunar subjectivity, because, from what we have seen above, the conditions of life on the moon are exactly similar to what the result of earth-life is in death. In the state of lunar subjectivity the soul remains until the time comes for rebirth. Then it has passed into a state something like our dreamless sleep.

When the proper astral conditions of the solar system come back again, the life-tendencies awaken first, because the mind can only awaken through *prâna*, and that too when *prâna* has developed so far as to establish the sensuous foci in the organism. The mind therefore lies quite latent until the use of the senses is acquired. I might tell you here that the mental awakening of which I am speaking refers only to the play of *the power* of *sankalpa* and *vikalpa*, or briefly, causation. When the phenomena of the *new* brain mind are presented to these powers they are sooner assimilated, and hence speedier progress is made. Of this, however, I shall speak later a little more in detail. I shall now give you what the *Chhândogya Upanishad* tells us about the journey of the human monad to the moon and back again. From what I have already told you, the Upanishad will be more easily understood. We learn from this that the human monad reaches the moon through the following stages:—

1. *Dhûma*, vapour. This is the terrestrial gaseous state of life—matter, beyond which our lunisolar life passes entirely from earth.
2. *Râtri and Aparapaksha*, night and the coolest part of night. This is the negative condition of physical life, which is beyond the possibility of passing back into the positive state.
3. *Dakshinayâna*, the Southern six months, that is, the negative condition of the solar year.
4. *Pitriloka;* this is that condition of life when the life-monads are just on the point of descending into earth-life, when in fact the lines of future, generic, specific and individual manifestations are just on the point of showing themselves.
5. *Akâsha;* this is the state of the latency of all life-manifestations, the negative *sushumna* which intervenes between lunar and terrestrial life.
6. Beyond this is the lunar state of life (*soma*).

During the first of these six states the tatwic states of earthly matter (solid, liquid, igneous) have become latent. Thence it passes into *râtri;* that is, the diurnal life-power become latent, and then the annual power. It thus passes entirely out of terrestrial life-conditions. The remaining states of existence do not require further explanation. After living in the lunar state of subjectivity, it descends along the same path. The conditions are, however, changed. Generally speaking, the returning life passes (with the mind, it may be repeated, still absolutely latent) from *âkâsha* into the gaseous state *(vâyava).* Thence it passes into the igneous vapour state *(dhûma);* thence it condenses into the liquid state, and thus becoming a cloud *(abhra)* it rains *(megha).* From this state it passes into vegetation. Vegetable life then passes into animal life, and thus into human life. These are the general conditions of evolution. It is through all these minor stages of life-manifestation that life must always reach the highest point. There can be no sudden jump in nature. The evolution must always be graded, although the period of living through these states must necessarily be shorter in the case of the higher manifestations. Thus those that are bound to the human state will only take passing-time to remain in these states, because to them the passage has become easy by repetition. Pass, however, they must, through all these elementary states. The wave of life which from its lunisolar state passes on to its terrestrial journey, is pregnant with all the forms of life equally, to which it has to give manifestation. If some of these potential forms, which go to make up the starting life-wave, have by past evolution learnt to progress higher than others, they will do so; while others remain and die out in some elementary state. Thus while some of these pass into human forms, others simply move on to the lower animal stage of existence, and others do not even pass out of the vegetable kingdom. This fact of different aspects of the same life-waves stopping at different ends of the journey and proceeding no more of itself goes far to establish the theory of the reincarnation of life-forms. No other explanation could possibly be given.

The descent of life-forms from the moon is thus described in the *Chhândogya Upanishad*, in the chapter known as "Panchagnividyâ" or,

THE SCIENCE OF THE FIVE FIRES.

The King Pravâhana Jaivali thus teaches the Brâhman Gautama:—

1. That world, Gautama, is (the first) fire; of this fire the sun himself is the fuel; the rays are the smoke; the day is the flame; the moon the burning coals; the asterisms are the sparks (that fly off from the coals).

Into this fire the Gods throw the oblation of *(shraddhâ)* potential energies; this oblation becomes essential life energy *(somo râjâ)*.

2. The cloudy region, Gautama, is (the second) fire. Of this fire water-vapour* is the fuel; the cloud is the smoke; the lightning is the flame; the thunder the burning coals; the peals of thunder the sparks. Into this fire the Gods throw the oblation of essential lunar life-energy *(somo râjâ)*; from that oblation is born rain.

3. The earth, Gautama, is (the third) fire. Of this fire the year *(samvatsara)* is the fuel; the *âkâsha* is the smoke; the night, negative life-condition, is the flame; the quarters are the burning coals; the intermediate quarters the sparks. Into this fire the Gods throw the libation of rain, and that libation is born as food.

4. The male, O Gautama, is (the fourth) fire. Of this fire the creative power *(vâk)* is the fuel; the procreative instinct *(prâna)* is the smoke; the tongue is the flame; the eyes the burning coals; the ears the sparks. Into this fire the Gods throw the oblation of food; and of that oblation is born the seed (the germ cells).

5. The female, O Gautama, is the (fifth) fire; of this fire . . . is the fuel; that which attracts is the smoke; the . . . is the flame; the . . . are the burning coals; the . . . are the sparks. Into this fire the Gods throw the oblation of the germ-cells, and this oblation is born as the foetus.

It is the universal cosmic *Prâna* which works on all these five planes as the creative power. The above description of the five fires is based on the analogy of an ordinary burning fire. We have in it fuel, smoke, flame, big coals, and smaller burning pieces that break and fly off in every direction—what in the above translation I have rendered by the word sparks. If anything is thrown into the fire, it changes its form and certain other properties, the substance remaining the same.

The only function of these five fires that we have to do with is change of form, and I shall now explain how this takes place, while at the same time explaining the *rationale* of the very important analogies which the text has discovered between the creative and ordinary fires.

The first fire, says the text, burns in the other world. This other world, as the context shows, is the moon. Of this fire, sun-matter—solar *prâna*—is the fuel, it burns of its own force. The smoke of this fire is said to be the solar rays (*rashmi*). Now you know that the carbon of burning fuel divides itself into two portions; one becoming incandescent bursts into flame, while the other is driven away unburnt as smoke on account of the fuel being more or less wet. It is something similar to this that takes place in the solar fire, when acting upon any substance for creative purposes. A portion of the solar ray enters the body of the substance, and calls it into active positive solar life; while another portion of the solar rays has no effect at the inception. These non-effective rays are reflected off, and thus are said in the text to be the smoke of the solar fire. That this does happen is now a well recognised fact of modern science. I quote from Ganot's Physics:—

"The researches of Bunsen and Roscoe show that whenever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible parts of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed and the quantity of chemically active rays consumed is directly proportional to the amount of chemical action.

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* The word in the original is *vâyu*, it means the gaseous (*vâyava*) state, of what is transformed by the second fire into rain water; hence it means in modern scientific language water-vapour.

"There is a curious difference in the action of different spectral rays. Moser placed an engraving on an iodized silver plate, and exposed it to the light until an action had commenced, and then placed it under a violet glass in the sunlight. After a few minutes a picture was seen with great distinctness, while when placed under a red or yellow glass, it required a very long time and was very indistinct. When however the iodized silver plate was first exposed in a camera obscura to blue light for two minutes, and was then brought under a red or yellow glass, an image quickly appeared, but not when placed under a green glass. It appears as if there are vibrations of a certain velocity which would commence an action, and that there are others which are devoid of the property of commencing but can continue and complete an action when once set up. Becquerel, who discovered these properties in luminous rays, called the former *exciting* rays, and the latter *continuing* or *phosphorogenic rays*."

This shows that a certain quantity of light is absorbed for the purpose of exciting action, and thus bursting into the flame of essential life, while there is another portion of solar *prâna* which does not perform the function of exciting, and thus flies away like smoke in an ordinary fire. This beginning of life marks the positive phase of solar life, and is therefore called day in the text.

I shall now tell you why the moon (*chandramas*) and the asterisms (*nakshatras*) have been called coals and sparks (*angârâ* and *visphulingâ*) respectively, you will at once see that the moon spoken of in the text cannot be the asteroid, because the lunar mansions are spoken of in the same place as the smaller coals (*visphulingâ*) which break off the larger ones. What is here meant is the negative condition of life-matter. Thus in an ordinary fire the wood is in a negative condition to the fire which consumes it. So is our individual life-matter, while in the lunar state, negative to the solar exciting rays. It is in a state of excitability, but not of active excitement. A little reflection will show you that the form of manifested life depends upon lunar receptivity. All the lines of life which determine the future form are latent in the negative lunar state. Thus it is the seed which determines the form of a tree, the mâyâvic solar exciting rays being the same in every case. The potential tendencies of life moving along the most important determinative lines become when manifested the coals, as it were, of the ordinary fuel; and the sparks, the smaller coals, are the individual tendencies of the life-body, which underlie the generic and specific tendencies. Hence are the lunar mansions called in the *Upanishad* sparks, it being well-known that the moon in different asterisms becomes the mother of different life-qualities.

I may here mention that Professor Max Müller, in the above text, translates the word *agni* by "altar"; the proper word for which is *vedi*, the place where a fire burns. This translation does no violence to the ultimate meaning of the text; but it does a good deal of violence to the form in which the meaning is expressed, as also to the immediate conception of the Upanishad-allegorist. For, the text goes on to say: "its (of this fire) fuel is the sun", and it is evident that the pronoun "it" refers to a burning fire, rather than to an altar.

Another piece of objectionable translation is the rendering of the word *nakshatrâni* by "stars", as if the stars were sparks of the sun-fire, or of the moon, and not suns themselves. There appears to be no reason why the learned Orientalist saw fit to make a meaningless hash of the text, by leaving out the ordinary meaning of the word *nakshatra*, and giving it the rather uncommon meaning of a star.

Into this fire (and not, as Professor Max Müller mistranslates it, "on that altar") the Gods throw the oblation of *shraddhâ*. Professor Max Müller renders it as the "shraddha libation" and adds parenthetically the words "consisting of water", as if *shraddhâ* meant water. If you read further on, you will find that this oblation of *shraddhâ* comes out of the fire as *râjâ soma*, and that this *soma* in the second fire retransforms into water. Now, if the first oblation *shraddhâ* was water already, why did the Gods perform the useless task of changing it into *soma*, if the *soma* was again to be changed into water. Nothing superior to ordinary common sense is required to see this anomaly; and Professor Max Müller might have been kind enough—might he not?—with his unbounded pity for the early gropings into darkness of the human races, to give them credit for ordinary common sense!

In the IXth Khanda of this Vth Prapâthaka, the learned professor tells us:—"1. For this reason is water in the fifth oblation called Man." The original is:

"*Iti tu panchamyam âhutan âpah purusha vâchaso bhavanti.*"

It is the word *âpah* in this text which has misled the learned translator, and many another too, perhaps. The word *âpah* has water for one of its meanings, but the whole context of the *Upanishad* shows that this is not the meaning here. The word here means "work", "action", "*karma.*" This too is one of the ordinary meanings of the word *âpas*, which is thus connected with the Latin *opus*, work.

Now I have already told you that phenomenal human life is a bundle of actions, and that in the lunar state these actions live in a state of potentiality. The word *âpas* thus denotes here "the potential bundle of actions", which in their essential state are man or any other organism. Here, however, we are only speaking of man, and hence the use of the word *purusha*, man, and of others having special reference to mankind.

Professor Max Müller translates *purusha vâchaso bhavanti*, by the words "is called man". "Water in the fifth oblation," he says, "is called man." What can be more nonsensical? The fact is that in this text the sage Pravâhana Jaivali intends to contrast the lunar state of *âpas* with the terrestrial state of *vâchas*. The word *vâchas* here means *logos* in the essential state, and *âpas* as I have already told you means human life in the potential state. The meaning is that the works of man which were in the world potential, now become essential in the shape of a human being. All images when potential are *logoi* within, and when manifested *logoi* without. These collective potential works are called in the *Science of the Five Fires* *shraddhâ*. It is not very clear how the word *shraddhâ* can be made to mean "water." The radical idea of the word is the "bearing or nourishing of truth," or rather the true state of being of any substance. That state which carries with it, or keeps up, the true *idea* of any substance is its *shraddhâ*. Applied to the human mind it means "faith," because faith carries with it and keeps up what is conceived by any mind to be the true idea of any substance. Applied to human life, *shraddhâ* is that state which determines the future lines of human development. It is in fact potential human life, such as it is in the moon. It cannot mean anything else, and certainly never "water." Another fact which seems to have contributed somewhat to mislead the learned mythologist is the well-known legend which tells us that the moon is made of waters. Even the great astrologer Varâhamihira gravely asserts that the moon is made of waters. Now if this assertion were to be taken in its literal sense, it would be a piece of unmitigated nonsense. But the words which ordinarily mean water, were in connection with the moon never understood to mean the well-known fluid, except by the modern expositors of ancient classics. The meaning is, as it was always understood to be by the ancients, that the moon bears the same relation to earth life, as the *âpas tatwa* or fluid state of matter bears to the *prithivî tatwa*, or the earthy (*i.e.*, solid) state. The solid state comes out of the fluid, or in the words of the Sanskrit philosophers, the *prithivî* comes out of *âpas*. Hence it means to say that on the moon, earth-life remains in a state of latency.

Well then, this oblation of *shraddha*, this potential human life, when subjected on the moon to the life-exciting rays of the solar fire, changes its form, and becomes *râjâ soma*. Professor Max Müller translates these words as "Soma the King," and in a footnote adds the astounding statement that: "The sacrifices themselves rise through their oblations to heaven, and attain as their reward a soma-like nature." Thus while the *Upanishad* speaks of the human Monad *descending* from the moon into earth-life, the learned professor speaks of the sacrifice *rising* to heaven. And he takes no account of the fact which is patent on the face of the text, that the "soma-like nature" as he puts it, cannot be the reward of the sacrificer, inasmuch as it is only an intermediate stage of descent. The *shraddhâ* might be talked of as the reward, this being the state in which the human Monad lives in heaven as long as the time for descent has not arrived. To say that the first or second stage of descent is the reward of the sacrificers is something quite indescribable. No truer translation and no better explanation are really possible!

I will now tell you what the meaning of the word *soma* here is, and what of the word *râja*. The word *soma* means life in the lunar state, heat on creation, that is coming back to earth. The epithet *râjâ* means manifested or manifesting, from the root *râj* to shine, to show. *Somo râjâ* means human life, when it has been called back into active life by the solar fire. A king himself is called *râjâ* because the power of government manifests itself in him alone in an entire political society. For the same reason lunar life when manifesting is qualified as *râjâ*. The meaning of the allegory is that by being subjected to the solar fire, human life in the lunar state begins to manifest, and that when the latent tendencies of earth-life thus begin to rise, the descent naturally begins from heaven earthwards. The conditions of lunar life are such that this rising life cannot live there.

Now come we to the second fire. This is the ordinary fire, which turns atmospheric vapour into cloud, and cloud into rain. It burns in the cloudy region as a matter of course. The fuel of this fire is the water-vapour present in the atmosphere. It is a well-known dictum of the philosophy of the *Upanishads* that nothing can make appearance in the effect, if not in some state already present in the cause. Therefore in the atmospheric cause of rain-water, aqueousness must be present in some form. In modern terminology it must be water-vapour, and the word *râjâ* in the text must be translated as such. It means the gaseous state of what next transforms into water. To translate the word as air is to mislead the lay reader.

The fuel of this second fire then is the atmospheric water-vapour. It burns, and rises to a rather high degree of temperature, when the lunisolar life-monad is thrown into it. The cooler currents of the same vapour, which the monsoons send over this heated space, turn it into the cloudy state. Clouds rise out of this fire like smoke. Hence are the clouds said to be the smoke of this fire, which burns in the cloudy region. As these two variously heated water-vapours come together, they give birth to electric sparks and to sound. When the contact is rapid and violent, broad sheets of lightning and loud claps of thunder are produced. Otherwise the spark is rather dim and the sound rather feeble. Lightning therefore is the flame of the cloudy fire. and it is easy to see how the thunder and its peals might be compared to the coals of an ordinary fire.

(*To be continued.*)

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S., *revised and enlarged for the Press.)*

(Concluded.)

BEFORE proceeding further I might point out to you that this passage contains the Hindu theory of the nature of electricity. Electricity, according to the *Upanishads*, is the *solar prâna*, which burns in the atmosphere, and which turns water vapour into fluid. The spark is only the visual manifestation of this *prâna*. This electric *prâna* is present in every earthly object, inasmuch as all earthly objects have once existed in the atmospheric gaseous state. When these forces are present in any substance in the latent state, they can of course be awakened by certain appliances. The presence of this form of *prâna* in nature was therefore known to the Rishis of the *Upanishads.*

To return, however, to the subject in hand. The lunisolar light which is thus turned into the aqueous state contains many life-types, which have descended from the moon, and those types are now in their course of upward motion turned into the liquid state.

This rain-water is thrown into the third fire which burns in earth. This is another phase of *prâna*. To describe this fire let us take the earth as a whole. It is said that the fuel of the fire which burns in the earth is the year. The year is an aspect of lunisolar life in its relation to earth. How? You know that the year is the period of one revolution of the earth round the sun. During the year the sun for six months keeps in the northern, and for the remaining six months in the southern hemisphere. On account of this motion of the solar *prâna*, two currents are developed in the body of the earth—the northern and southern. The one is the opposite of the other. The one is called north polar or positive magnetism, the other south polar or negative magnetism by modern science. That magnetism was known to the ancient Rishis as *the solar prâna moving in earth northwards and southwards*, is an irresistible conclusion to the intelligent reader of *The Science of the Five Fires.* But these are not the only two motions of the earth-fire. It has also two other currents of this force dependent upon the daily rotation of the earth upon her own axis. These are the eastern and western currents. Thus in the body of the earth are established, on account of its annual motion, a number of currents. Had there been no year, these currents could not have existed, although the solar *prâna* out of which these currents arise must no doubt have existed in a stationary state. Hence annual motion is the fuel of the fire that burns in the earth. Every point of earth-matter thus contracts a tendency to move northwards and southwards, eastwards and westwards. Some forms of matter possess this tendency to a greater, others to a less extent; but all of them possess it. Besides a tendency to move towards the four quarters, every atom of earth-matter acquires the tendency to move towards the intermediate quarters as well, nay to move in every direction, including up and down. Out of all these motions arises a state which becomes the immediate mother of all the seed forms of the earth. This state is called *âkâsha*, for it is out of *âkâsha* that everything comes, and it is in *âkâsha* that everything lives. The motions of the earth combined in various degrees and various proportions become the source of the variety of seeds. This fire keeps up all terrestrial forms, and it burns so as to be naturally receptive of lunisolar life. It is now clear why *âkâsha* is said to be the smoke of this fire, and why night, the emblem of the receptive negative life, the flame, and why the quarters and the intermediate quarters are termed the coals and sparks of this terrestrial fire.

When the lunisolar life-monad, which has up to this time developed only to an aqueous degree, enters this earth-fire, it is there assimilated to terrestrial life, and makes its appearance as a vegetable organism. It might be useful to remind you here of what I have already said, that the life which is entering these various forms of earth-matter is quite distinct from the original *prâna*, which gave birth to gross matter itself.

This vegetable organism is thrown as food into the fourth fire, which burns in a male human being, and there it changes its vegetable vesture into the human germinal vesture. This fire has *vâk* for its fuel. Now this *vâk* is not the language of man. It is the Creative Power, the Goddess of creation, the Light of the Logos *(Shabdabrahma)*, the spouse of Brahmâ, the creative unit of the Hindu Trinity. The *prâna* which is compared to smoke, is the ever-rising male procreative instinct, which has the creative power for its natural basis. It ought not to be translated as breath. The word *jihva*, rendered by tongue, stands allegorically for the instrument of the manifestation of this power on the physical plane. It might also mean that sexual love receives its expression through the tongue, the eyes, and the ears. Hence are the two naturally called the coals and sparks of this fire. This portion of the description and the following five-fold description of the female fire, must be left untouched here. You will be able with very little effort to understand it all in the light of what has gone before. I may however tell you that the word *garbha* in this connection ought to be translated as fœtus, not as germ.

Here ends the journey of a human life-monad from the lunar state of absolute latency, to a full-grown human child. If the life-type has not already learnt by past evolution to reach the human form, it remains in some lower form, whether it be animal or vegetable, and does not pass on higher. If, however, it has already reached that state, it only takes passing time to stop in these lower modifications of life. Each descent of a human life-type from the moon, must ultimately culminate in the attainment of the human forms.

These are changes which it is necessary for the human *prâna* to go through before it can blossom as a full-grown child, and these changes, as we have seen, begin in that world. Now also as to the mind, it is easy to understand that it must go through all the changes it has passed through in its evolutionary development. Up to the vegetable kingdom it must remain absolutely latent, and only begin to develop with the appearance of the sensuous organs. The mâyâvic brain-mind cannot come into existence without the senses, and these begin to work only after birth. Hence no one need imagine that the vegetable through which a human monad passes, must have or does have a mind. It is also plain from the above considerations that a child's mind must naturally pass through all the stages of development, which it has already passed through in its course of evolutionary development. A child can never have immediately the fully developed active mind of the last-birth man. The brain, however, developes by the mere act of physiological growth, on the lines of its past development, and the impressions of sensations, inferences, emotions, will and desires, which had reached a certain stage of development in the last birth, now take a shorter time to reach that stage. The basic powers of the subjective mind, too, have the same effect. When the phenomena of the new brain-mind are presented to them, they assimilate them very soon to the extent of their past mâyâvic development, and comparatively less time being thus expended after every new birth in reaching the past stage of development, the human mind has always greater and greater time at its command to rise further towards its ideal. If, however, there has been very little development in the last birth, if the actions of the man have not been progressive, then woe be to him in this birth. His brain is but poorly developed, and his subjective mind to the same extent. It is only the retrogressive impressions that make their home easily in his brain, thus leading him to misery, and terrible waste of time consequent upon his past misdeeds.

Before, however, proceeding further, let me make some additional remarks upon progressive actions. These depend upon two things:

1. The ordinary current of evolution, which strengthens these powers by the mere fact of the same manifestations of the brain-mind appearing, developing, and working again and again. The mere running on of this current serves also to counteract the checks placed by retrogressive manifestations. The impressions which develop these powers receive qualification from individual and social environments.

2. Yoga, which means the highest possible development of the mind, by expediting the egress of the retrogressive and the ingress of the progressive manifestations.

The first of these means of development is involuntary. Man has no hand in it. By the running on of this current the retrogressive impressions are counteracted and destroyed in the end. Whenever the manifestation of the retrogressive tendencies is complete, their force ceases, and it thus becomes impossible for them to run on by their own force. The evil tendencies of the past are thus always destroyed after some time. The appetites, however, that are created anew by the working of the same *avidyá*, which had given them birth previously, must have their effect in the future. Thus while the good is always strengthening and running on into infinity, the evil is always appearing and disappearing, and is bound to disappear altogether in the end. Thus you see that while the retrogressive manifestations from the past are destroying themselves and are in the end bound to disappear altogether, the present is constantly giving birth to other retrogressive potencies, independent of the past altogether. As to the progressive manifestations, while those from the past are showing themselves, those of the present are independently creating other potencies, which in this case serve to expedite progress. This shows that so far as the effect of the evolutionary current upon the mind is concerned, the good and bad *Karmas* of the past are showing themselves simultaneously with those of the present. Thus while you use your senses, being led thereto by any mental appetite, you may be sure that the action is the result of the past. But the senses also act by the mere fact of their existence; and generally quite independent of any mental appetite. This independent action leads us on to the acquirement of new appetites. Where the appetite precedes, the action is an effect; where however it follows the action is a cause. In the former the karma is old; in the latter new.

What I have said of the mind is also true of physiological life. Where any physiological appetite precedes physiological action, the karma is old; where however the appetite follows any physiological motion, the karma is new.

Similar is the case with yoga. Where physiological curiosity precedes any higher mental action, the action is an effect of old karma; where, however, any mental action precedes physiological curiosity *(vitarka)*, the action is new.

This leads us naturally into the question of the freedom of the will.

Does any such power exist in the human constitution? I may at once say that it does; for otherwise yoga would be impossible; whereas it is not impossible, as both individual and racial experiences show.

I shall not here trace the genesis of this power into conscious manifestation. Suffice it to say here that it exists. I may, however, tell you that those actions are free in which the soul acts subjectively, and those are bound in which the soul is passive. To understand these things properly, an intelligent study of the whole system of this philosophy is required.

From what you have now heard of the doctrine of karma and reincarnation, you have long seen that this sublime doctrine is as far removed from fatalism, as light from darkness. According to this doctrine, while the environments of your present life, your sufferings and your enjoyments, are all the result of past karma, your future is still in your own hands. Individuals and nations always degenerate for their past misdeeds; but the degeneration is always being destroyed of its own force, and both individuals and nations have their future rise in their own hands. Whatever is has no doubt come from the past; but whatever will be must result from the present, which is always in your own hands. Man has always a double existence in the present. He is enjoying and suffering certain effects caused by past actions; at the same time, however, he is generating other causes for future effects. The effects and causes are not, however, identical. As to the efforts of yoga, they will no doubt be resisted for some time by the manifestations of your retrogressive potencies; they are, however, bound to triumph in the end and expedite the egress of evil. The degeneration of the Hindus began when their life became a mere idle faith that all their good and evil portion was caused by a predestining will, independent of their actions, and that a mere idle belief in that power would remove their evil and strengthen their good. Let them now return to an intelligent belief in the sublime doctrine of karma, and they will rise.

After all that I have said, you will hardly think of asking the question, Why does a man not remember having seen the things which he saw in the previous birth? I have already told you that memory being a function of the brain-mind is generated anew in every life, and ends with the same life. This is very well shown by the fact of weak-brained and old people losing their memory. The brain being new, the impressions on the brain are absolutely new too. There has been no co-existence, no association at any time between the phenomena of the last birth, which now live by way of aroma in the higher mind, and those of the present brain-mind. The latter determine only the lines of present mental being; that is to say, they become the cause of the sooner or later development of our present powers and appetites; the former have never had anything to do with them.

But though this ordinary memory of ours is a function of the brain, the higher *manas* also has a faculty which is the counterpart of the brain-memory. That higher power is called reminiscence. It is this power in fact, whose working gives the receptive power we have been speaking of to the new brain. But this receptivity is all that it can give generally to the brain in the present race of man. When this power of reminiscence is strengthened to a very high degree of perfection after repeated births yet to come, the new brain will be thrown by the higher *manas* into that high state of energy, which from mere receptivity will have passed into active subjectivity. Then only the present consciousness of past experiences will become possible. That will be the day of resurrection, the perfect awakening of the soul. Then you will remember your past births. Patanjali makes this power a *siddhi* (attainment) for the Yogi, and he who follows his method can acquire this power even now.

Thus he says in the 18th aphorism of the third book of his treatise on Yoga:—

"Knowledge of the previous birth is obtained by bringing into consciousness (the yet unconscious) *sanskâras*."

Now the understanding of the how of this high attainment, depends upon an intelligent comprehension of the philosophy of *sanskâra*, a small portion of which I have attempted to lay before you in the foregoing pages. The word *sanskâra* is a synonym of *vâsana* and means the habituation of the mind and *prâna* to the impressions of the external world. The word *sanskâra* has been translated in two different ways by Dr. Ballantyne and Professor M. N. Dvivedi. The former renders *sanskâras* as "the trains of self-reproductive thought, which consist in the present consciousness of past perceptions". The latter translates it by the word "impressions". In the first place it is evident that *sanskâras* do not refer only to thought. They refer as well to physiological enjoyments and sufferings, etc. To say the least, therefore, the translation of Dr. Ballantyne is inadequate. M. N. Dvivedi translates the word as impression, which is again quite inadequate. The great difference between *sanskâras* and impressions is that the former are given birth to by the latter; they are not identical. Perceptions are impressions but they are certainly not *sanskâras*. The best English equivalent for the word would be *habit*. *Sanskâras* give to man an altered nature, and habit it is well-known is second nature.

There is another blunder which these gentlemen seem to have unconsciously committed. One of them translates the word *sâkshatkarana* as "presenting to our mind", while the other puts it as "mental presentation". These gentlemen seem to have forgotten for the time being that the word *sâkshat*, when joined to *kri*, gives the meaning of the suffix *chivi*: that is to say it means the bringing into consciousness of that *which has not been there before*. It is evident that the mental phenomena of the present brain-mind might very well be spoken of as objects of mental presentation. But the habituations of which this aphorism speaks are certainly not phenomena of this nature. They are not present in our brain-mind. They are strangers to our present consciousness. The rendering of these gentlemen would go to show that the mental presentations of the impressions of this life would end in "a knowledge of former class". That this is an impossibility goes without saying. Hence I have translated the aphorism as above.

"Knowledge of the previous birth is obtained by bringing into consciousness the yet unconscious *sanskâras* (habits)."

The habituations, says Bhojarâja, are of two descriptions, one class causes memory. The English translators most unaccountably say that this memory is a memory of the previous experiences. If this memory be the memory of past experiences, then it must be the memory of the impressions causing "class" *(jâti)*, "time" *(âyus)*, and "experience" *(bhoga)*. Now Patanjali defines memory in the words of the translation of Dvivedi, as "the not-allowing of a thing cognised to escape". The impressions of class, time and experience must evidently not be allowed to escape, before they can make their appearance in the next birth; and the act of recollection, that is bringing the preserved impressions into consciousness, does not in nature differ from the act of impressions of class, etc., coming into present being. In fact both of them are, as the commentators say, the results of *vâsana*. What then was the use of making a twofold division of these habituations? Besides, if the power of bringing these past experiences into present consciousness already exists, there would be no use in the exercise of yoga, to bring about an already existing state of the mind.

In fact, the memory of the commentator of Patanjali has nothing to do with the past experiences. This faculty, along with all the other manifestations of the human mind, is given birth to by sensuous impressions. It has only to do with sensuous impressions, and dies with the destruction of the brain. Hence must the memory-producing impressions be differentiated from the impressions of class, etc. These impressions do not die with the brain. These are the impressions which, as we have seen, determine our future line of existence, our sufferings and our enjoyments. It is these impressions which are not known to modern humanity, and they alone need be the objects of yoga.

When the nature of these habits is known, the nature of the former birth is known. And how is the nature of these habits to be known? By trying to discover, and thus coming to know, the causes which, according to the known lines of mental and physiological causation, could have caused them. By thus making our habits the constant subject of our study we develop in ourselves the state of *samprajnâta samâdhi* with these habits as their object. This arises when the brain is accustomed by constant repetition to the retention and recollection of these phenomena. The tatwic currents which induce these impressions into our brain must always be kept up by constant exercise, at a certain degree of kinetic level, below which they will never respond to volition or association in the ordinary state of mind. The development of literary memory in a child is in this connection a phenomenon worthy of study. Unless a thing is made the object of constant study, it can never be remembered.

Now in order that we may connect any present mental phenomenon with the same phenomenon as it was presented to us in the last birth, we must have in our present consciousness the last birth as connected with the particular phenomenon, and the present mental phenomenon placed together. A knowledge of the last birth is only possible as the cause of the present one. Hence if we make the subject of our study the *sanskâras* (habits) which have caused our present life, we shall by-and-bye become habituated to the notion of consequential connection between the two. The next step will be the discovery of the nature of the last link in the chain of births, and when the brain is habituated to this high state of mental energy, then and then alone, will a full reminiscence of the past life have become possible.

Reminiscence, as I have already told you, is a faculty of the higher mind, a modification of *sankalpa* and *vikalpa* consequent upon its connection with the limitations of the brain-mind. This power differs from memory in this very important respect, that while memory depends for its existence upon the brain and dies with it, reminiscence never dies, having for its substratum the higher *manas*. It is always bound to rise to a higher and higher pitch of perfection with every new birth, or by the exercise of yoga. The facts which are preserved in reminiscence can only be transferred to brain memory when made the special object of study. Our memory can never keep within the range of possible recollection any fact which we have not made the special subject of study. How then can there be any memory of the past life when we have not made it the special object of contemplation, which Patanjali wishes us to make it? The natural tendency of our brain-mind is to forget things; the sensuous impressions tend always to pass off. It is a matter of daily observation that we forget after some time facts which we once remembered and were familiar with; and when once forgotten these facts become to our present consciousness as it were quite new.

But it might be said: Why does not the notion of personal identity live on through death? The answer to this question is: Because the *person* is not the same in this birth, as it was in the last. If you remember, I drew a distinction some few pages back, between *personality* and *individuality*. The mâyâvic, that is the lower, *prâna* and *manas*, as I have said, constitute with the gross body, the *personality;* while the four higher principles which separate in death constitute the individuality of man. The notion of personal identity means the notion of the sameness of the personality. When the personality, as we have seen, actually changes there can be no notion of personal identity. It would be absurd to say that because there is no notion of personality, the present human being could not have lived before on this earth. The notion of personal identity is given birth to in the mind by the sameness of the manifestations of the heart and brain. In death our heart and brain are both destroyed; there can remain, therefore, no notion of sameness. The phenomena of the last mental or physiological life, now act upon our brain subjectively from within, while the phenomena of our present life act subjectively from without, thus giving birth by *vâsana* to the appetites. How can forces moving in two opposite directions generate with reference to themselves the notion of identity? Our present notion of personal identity has reference only to the phenomena of our present brain, because we pass almost the whole of our life in the manifestations of our brain. If we begin to live a higher life, then is awakened into our mind the notion of what might be called individual identity. This, as I have told you, means resurrection, and in this state we know the nature of past individual experience. In this state we have passed entirely out of objectivity into absolute subjectivity.

And now I must bring these remarks to a close. I have told you that human life, physiological or mental, is nothing more than a bundle of actions; that thoughts and physical actions are both motions of ethereal matter on different planes; that all the kinetic states of life-matter are both antecedents and consequents, and that, therefore, human life is eternal. I have also told you that human life, as it is at present, is the result of evolution, and that the same evolving forces which worked in the past, being yet existent, man is bound to rise in the scale of life. Present human life is not the most perfect that can be. I have also told you that a higher life is possible on this planet of ours, both for the human species and the individual; and that, therefore, there must be reincarnation on this earth. The powers divine that are upraising humanity, are neither so foolish, nor so cruel and unjust, as to doom imperfect man either to eternal damnation, or even at one jump bless him with eternal bliss. I have also told you that human life, and in fact all life, as it exists on this planet, must live through alternate phases of life and death; and that earth-life when it becomes negative and potential corresponds in its conditions of existence with life as it must be on the moon. I have also told you that in nature there can be no sudden changes of state, and that, therefore, human life, in order to pass from its lunar state to earth-life, must pass through mineral and vegetable states, before it can manifest its animal capabilities. I have also, in illustration of this principle, explained the process of descent as given in the *Chhândogya Upanishad*. I have also shown that although the awakening of human physiological life begins in the moon, the awakening of the human mind and, therefore, of self-consciousness, begins with birth, when the fully-developed senses begin to work. I have also refuted the one or two puerile objections that are sometimes raised to the doctrine of karma and reincarnation; and I have, above all, told you how the past actions of our life manifest themselves in this life, and how our future is still in our own hands. I shall feel happy, indeed, if this essay does something towards increasing a sense of responsibility in my readers, encouraging their endeavours to reach that soul-knowledge which is the basis of the Brotherhood of Humanity.